English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

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Portal of the General Presidency of Scholarly Research and *Ifta'* of Kingdom of Saudi Arabia

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In the Name of Allah, the Most Gracious, the Most Merciful

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The Book on Sawm

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The first question of Fatwa no. 18559

Q 1: How authentic are the following two Hadiths?

The Messenger of Allah (peace be upon him) said: (Fast and you will be healthy.) **And:** (Sleeping in Ramadan is an act of worship.)

A: First: The phrase (Fast and you will be healthy.) is a Da`if (weak) Hadith. It was related by Al-Tabarany in Al-Awsat, Abu Nu`aym on the authority of Abu Hurayrah, and Ibn `Ady on the authority of Ibn `Abbas. The Sanad (chain of narrators) of this Hadith contains Nashhal who has been judged by Hadith scholars as Matruk (a narrator whose Hadith transmission was discarded due to unreliability).

Second: As far as we know, there is no Hadith that says: "Sleeping in Ramadan is an act of worship." However, one narration which reads: (The sleep of a fasting person is an act of worship.) has been mentioned by Al-Suyuty in Al-Jami` Al-Saghir. He attributed it to Al-Bayhaqy but classified it as Da`if. The Sanad of this Hadith contains Ma`ruf ibn Hassan who has been judged by scholars of Hadith as a weak narrator.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Congratulations on the coming of Ramadan

Fatwa no. 20638

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence, the Grand Mufty, by Al-Ahsa' General Court judge Muhammad ibn Sulayman Al-Sa`id, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. 5845, dated 24/9/1419 A.H. Following is a statement of the question:

Exchanging congratulations at the start of the blessed month of Ramadan whether by shaking hands, embracing one another, exchanging family visits, as commonly practiced by the people of Al-Ahsa': to which category does doing so belong: customarily practices or `Ibadat (acts of worship)? If it is better not to do so, what should the congratulated person do? Should they show disapproval of those who congratulate them? Please, bear in mind that such people do so in good faith.

I ask Allah (Glorified and Exalted be He) to prolong our lives to witness Ramadan many years and enjoy its blessings for long. I also ask Him to make us all and our parents among those who will be manumitted from Hellfire during this month. Indeed, He (Glorified be He) is the Most Generous, Ever-Bountiful. May Allah safeguard and protect you.

After examining the Fatwa request, the Committee gives the answer that there is nothing wrong with exchanging congratulations on

the coming of Ramadan. The Prophet (peace be upon him) used to announce to his Sahabah (Companions of the Prophet) the coming of Ramadan by saying: ﴾There has come to you a great and blessed month.﴿ He (peace be upon him) also used to educate them about the merits of Ramadan and urge them to make the best use of it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Moon Sighting, Different Risings and Astronomical Calculations

The eighth question of Fatwa no. 20308

Q 8: We are accustomed to fasting the month of Ramadan as thirty days, not less.

A: This is wrong and a Munkar act (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) because it is in disagreement with the commands of the Book of Allah, Sunnah (whatever reported from the Prophet Muhammad) of His Messenger Muhammad (peace and blessings of Allah be upon him), and the regular practice of his Sahabah (Companions) and the Tabi`un (Followers, the generation after the Companions of the Prophet Muhammad) (may Allah be pleased with them all). This is based on the Ayah (Qur'anic verse) in which Allah (Glorified be He) says: ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴿ Allah (Glorified be He) also says: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ The Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: ﴾Start fasting on seeing the new moon (of Ramadan), and stop fasting on seeing the new moon (of Shawwal), and if the sky is overcast (and you cannot see it), complete the term (of the month) as thirty (days of Sha`ban.)﴿ In another narration: ﴾Observe fasting for thirty days.﴿ In another narration: ﴾then complete the thirty days (of Sha'ban).﴿

These Ayahs and Hadiths indicate that it is obligatory to rely on sighting the new moon in determining the beginning and the end of Ramadan. If sighting the moon proves that the month of Ramadan is complete, i.e. thirty days, then people must comply with this. Likewise, if it proves that the month is only twenty-nine days, then they must adhere to it. Many authentic Hadiths have been narrated from the Messenger of Allah (peace and blessings of Allah be upon him) to the effect that the month can be twenty-nine days or thirty days. That is why the Prophet Muhammad (peace and blessings of Allah be upon him)

commanded Muslims to sight the new moon. Sha`ban and Ramadan must be completed as thirty days if the new moon is not sighted on the twenty-ninth day of each of them. Therefore, it is not for anybody to say that the month is always thirty days. This is because such an opinion is not in agreement with the authentic Hadiths narrated from the Messenger of Allah (peace and blessings of Allah be upon him). It is also in disagreement with the Ijma` (consensus of Muslim scholars). All scholars unanimously confirmed that the month could be either thirty or twenty- nine days. The astronomical calculations also prove this fact, and it is known by everybody who is interested in this field. Allah (Glorified be He) said in His Glorious Book: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ Scholars of Tafsir (exegesis of the meanings of the Holy Qur'an) and others stated:

"Referring matters of controversy to Allah means judging them according to the commands of the Holy Qur'an, while referring them to the Prophet Muhammad (peace and blessings of Allah be upon him) means abiding by the teachings of the Prophet Muhammad when he was alive or to follow his authentic Sunnah after his death." We have presented to you pieces of evidence from the Book of Allah, Sunnah of His Messenger (peace and blessings of Allah be upon him) and the Ijma` of Muslim scholars that the month of Ramadan can be either thirty days or twenty-nine days. No one is allowed to disregard this fundamental principle. Allah is the One sought for help. He is sufficient for us and the Best Disposer of affairs.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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First question from Fatwa No. 20400

Q 1: In India, the beginning of the Month of Ramadan and `Eid Al-Fitr (the Feast of Breaking the Fast) are determined based on the annual calendar which is issued by the Indian Parliament; namely, the beginning and the end of Ramadan are predetermined at the beginning of the year. By the same token, `Eid Al-Adha (the Feast of the Sacrifice) is also predetermined based on the annual calendar, and not based on the day of `Arafah. Moreover, Muslims in India usually sacrifice their animals after the time other Muslims, especially in Arab states, have made their sacrifices.

Now, our question is: concerning the fast of Ramadan, we usually start our fast when we receive a confirmation of the beginning of Ramadan by calling our families in Saudi Arabia, or in Kuwait or in the Gulf states in general, Our commence of the fast usually occurs before the fast of Muslims in India. Is our fast valid or invalid in this case, taking into consideration that most of the Muslim foreign students in India fast after the new moon is sighted in the Gulf states. Please provide us with a Fatwa on this matter.

A 1: You should observe the fast with Muslims in your country, and it is not permissible to have differences among the residents of the same country in this regard, due to the Prophet's (peace and blessings of Allah be upon him) saying: ﴾The beginning of Ramadan is the day when you begin fasting, the end of Ramadan is on the day when you end it, and 'Eid Al-Adha is on the day when you sacrifice.﴿ It is noteworthy that the legal confirmation of the beginning of the lunar month is legally established by sighting the new moon with the naked eye

or by adopting the means which help the eye sight the new moon. If the new moon can not be sighted, then it is an obligation to complete the month as thirty days. For, the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾Start the fast on seeing the new moon (of Ramadan), and end the fast on seeing the new moon (of Shawwal), and if the sky is overcast (and you cannot see it), complete the term of the month (thirty days of Sha`ban.)﴿ Agreed upon its authenticity.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa number (20976)

Q: Is it permissible to know and predetermine the beginning of the blessed Month of Ramadan by the means of calculation based on the implicit meaning of the noble Qur'anic verse number twenty-five of Surat Al-Kahf?

A: The Islamic correct method of determining the beginning of the Month of Ramadan can on applied by sighting the new moon of Ramadan or by the completion of the Month of Sha'ban as thirty days, following what has been authentically reported from the Prophet Muhammad (peace and blessings of Allah be upon him) who said: (Observe the fast upon sighting the new moon (of Ramadan), and end the fast upon sighting the new moon (of Shawwal), and if the sky is overcast (and you cannot see it), complete the term of the month of Sha'baan as thirty days.) As for using a computational method based on an allegedly implicit meaning of certain Qur'anic verse and their allusive numbers in order as a way to predetermine the beginning of the Month of Ramadan or any other lunar Months, this is an invalid method which keeps people away from the real understanding of the Holy Qur'an and from reflecting upon its true meanings. This is merely a waste of time and effort on useless things. Therefore, it is an obligation upon Muslims to eschew these fancies and to busy themselves with what is beneficial for them in their Deen, their lives and their Afterlife.

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We ask Allah for success. And may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First and second question from Fatwa number (17638)

Q1: When does the day start according to Islam Law? Does it start at the time of Fajr (Dawn) prayer or right after midnight as established by astronomers? And what is the proof for that from the Holy Qur'an and the Sunnah?

A1: The Islamic day starts at the daybreak where the Fajr prayer is offered. Allah [Most Exalted be He] said: ﴿It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fast).﴾ till His [Exalted be He] saying: ﴿So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴾ Moreover, the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴿Verily, Bilal announces the Adhan (call to Salah) during the night, so continue eating and drinking until the second Adhan is raised by Ibn umm Maktum ﴾ .

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Q2: Must one who starts the fast upon receiving the news of the beginning of the Month of Ramadan during the day time have to make up for this day? Some people argue for this ruling when indicating to the Hadith of the Prophet Muhammad (peace and blessings of Allah be upon him) in which he says: (Whoever has not resolved the intention during the night to fast the following day, his Sawm (Fast) is null.) **or as he (peace and blessings of Allah be upon him) said. And what is the ruling on one who has not started the fast upon receiving the announcement**

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of the beginning of Ramadan? Is he obligated to make up for this day and offer expiation?

A2: Whoever has received the news of the beginning of the Month of Ramadan during the day time must complete the fast the rest of the day, by way of honoring the month. He then must make up for this day, since he has not actually fasted it from the beginning.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa number (21808)

Q: I have some relatives who do not start their fast with us when Ramadan commences, claiming that one of their Shaykhs in Makkah has not commanded them to start the fast. Thus, they may delay their fast by one or two days after us. They have been approached with advice in order to follow the community in the beginning of the fast, but they still insist on their practice. Their excuse is that their Shaykh has not yet commanded them to start fasting and the sighting of the new moon has not been established for him.

My question, Your Eminence, is: Can the visual sighting of the new moon established by the witness of one man, two men or more? Secondly, Your Eminence: What is the ruling on the fast of those people? Should I maintain good relations with them or desert them? And what is the ruling on my dealing with them and keeping good relations with them? Please give us the Fatwa regarding this, may Allah reward you well and may Allah benefit everyone with your knowledge.

A: The Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾Observe the fast when you see it (the new moon), and break the fast when you see it (the new moon). If the sky is overcast, then calculate it (the months of Sha'ban or Shawwal as thirty days.)﴿ In another narration he (peace and blessings of Allah be upon him) said: ﴾then complete the month of Sha'ban as thirty days.﴿ Therefore, it is incumbent upon them to start their fast with other Muslims, and it is not allowed for them to differ with them under the pretence that so and so

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has not yet commanded them to begin fasting. There is no obedience to a human if it entails the disobedience of the Creator. The Messenger (peace and blessings of Allah be upon him) commanded us to fast along with other Muslims in the community. He (peace and blessings of Allah be upon him) stated: ﴾Sawm (Fasting, i.e. beginning of Ramadan) is the day when you start Sawm, and Al-Adha (the Feast of the Sacrifice) is the day when you sacrifice.﴿ He (peace and blessings of Allah be upon him) also said: ﴾Keep firmly attached to the Jama`ah (the Muslim main body which follows the Qur'an and Sunnah), for the Hand of Allah is with the Jama`ah, and anyone who breaks away from it will be cast in Hellfire.﴿ Moreover, it is not a condition that everyone must sight the new moon in order to start fasting. If it is sighted by just one person, then it becomes an obligation upon everyone to start the fast. When Ibn 'Umar (may Allah be pleased with him and his father) told the Prophet Muhammad (peace and blessings of Allah be upon him) that he had sighted the new moon, the Prophet (peace and blessings of Allah be upon him) commanded all people to start the fast.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (21800)

Q: You know, may Allah safeguard you, what occurs every year, especially this year, with regard to the difference of the Muslim countries over the beginning and end of the obligatory Sawm (Fast). Some Libyans observed a 31-day Sawm; some other Libyans received a Fatwa from their scholars and some of our scholars to break their Sawm in secret on the 30th day of Ramadan. After the latter had broken their Sawm, they came to us seeking a Fatwa on their breaking Sawm. This resulted in a conflict of Fatwas. We have refrained from giving a Fatwa to this latter group. Also some countries observed Sawm after us like Morocco, and then they came

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to this country [Saudi Arabia]. May you, kindly, submit these cases to the competent scholarly authorities whose issued Fatwas are accepted by the laypeople. We pose here, in brief, the questions we want to ask about as follows:

1. If the Sawm of those who fast (a day) before us is based - as some of them have mentioned- on seeing the crescent of Ramadan [in their country], was it permissible for them to follow our country in its Sawm when they came here, and due to this, fasting 31days?

2. If their Sawm is based on the calculation of time, would this mean they should fast 31 days? Would the ruling differ if their Sawm was based on the calculation of Greenwich Meridian Time - according to some people, as the Greenwich Meridian line passes by Morocco at a two thousand km. distance from Libya?

3. What is the legal ruling to be followed in the future in cases similar to those who broke their Sawm after completing a thirty-day Fast, whether due to having been given a Fatwa on their doing so or not? Also, what is the legal ruling to be given to those who observed a twenty nine day Fast, following the Sawm of Saudi Arabia, while their country where they started Sawm observed a thirty-day Fast as was the case in previous years?

A: First: The criterion upon which the beginning and end of Ramadan is based is watching the crescent, not astronomical calculations of time; as the Prophet (peace be upon him) said: ﴿Start fasting on seeing it (the new moon of Ramadan), and give up fasting on seeing it (the new moon of Shawwal).﴾ The Prophet (peace be upon him) also said: ﴿Do not fast until you sight it (the moon) and do not break your fast until you sight it.﴾ What is meant here is to observe Sawm on seeing the crescent of Ramadan with the naked eye or by the tools that help a person watch the sky and identify the crescent, as the Prophet (peace be upon him) said:

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﴿The beginning of Ramadan is on the day when you begin fasting. the end of Ramadan is on the day when you end it, and `Eid Al-Adha is on the day when you sacrifice.﴾

Second: The criterion of dating events as considered by the Muslims is the (Hijri) lunar calendar, according to which a month is at least twenty nine days or thirty days at most.

Third: A Muslim person is required to observe and break their Fast according to the country he or she is residing in at that time, whether this country is their homeland or they are only residents in it, and whether the beginning and end of Fast in this country is determined by the Government, the Mufty (Muslim scholar qualified to issue legal opinions), or through the Shar`y (Islamic legal) judiciary court and the religious judge to whom determining the same is assigned. The Prophet (peace be upon him) said: ﴾The beginning of Ramadan is on the day when you begin fasting, the end of Ramadan is on the day when you end it, and 'Eid Al-Adha is on the day when you sacrifice.﴿ This Hadith is reported by Abu Dawud, and Al-Tirmidhy through good Isnad (chain of narrators). Also, when the Muslims observe and break their Sawm at the same time in the same country, this indicates their unity and distance them from disagreement and difference.

Fourth: The Muslims residing in non-Islamic countries are to refer to the Islamic centers in such countries, as such centers replace the Islamic governments with regard to identifying the crescent of Ramadan.

Fifth: The criterion of determining the beginning of the month of Sawm is what is considered in this concern in the country in which a Muslim person resides at that time, and [should he or she travel to another country during this month] the criterion of determining the end of the same is what is considered in the country to which he or she has traveled. Accordingly, a Muslim is to end the month according to the country to which he or she has traveled, even if that country ended Sawm before the country

where he had started his or her Fast; but if the duration of their Sawm days was less than twenty nine days, they must make up for a missed-Fast day so that they abide by the least duration of the month of Sawm.

If a Muslim completed a thirty day Fast in the country he traveled to, [calculating the fasting day he or she has observed with the country which started fasting a day before the country he traveled to], and there is still a day to be observed by the latter, he or she are to observe Sawm with its people to celebrate `Eid-ul-Fitr (the Festival of Breaking the Fast) and offer the `Eid Prayer with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa number (21672)

Q2: How is the first day of every month determined, and how do the scholars in the Kingdom of Saudi Arabia know the number of the days of every Month when preparing the annual lunar calendar?

I must mention to you that the answer to this question is paramount for us, due to huge disagreement on how to determine the first day of the month. This confusion cause some Muslims sometimes to fast one or two days before or after Ramadan. Some of them celebrate `Eid Al-Adha (the Feast of the Sacrifice) and sacrifice their animals on the day of `Arafah. The only reason for this confusion is the lack of sound knowledge regarding the method of determining the first day of the month and the number of each month's days. Moreover, the new moon does not clearly appear to us on the first day of the month.

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A2: The beginning and end of Islamic appointed times of rituals, such as Ramadan, Hajj (pilgrimage) and other rituals are determined by sighting the new moon with the naked eye. It is not permissible to rely on predetermined calculations and calendars which are made for the next ten years. This ruling is based on Allah's [Exalted be He] saying: ﴿They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴾ and on the Prophet's (peace and blessings of Allah be upon him) saying: ﴿Observe the fast when you see it (the new moon) and break the fast when you see it (the new moon). If the sky is overcast, complete the month of Sha'ban as thirty days.﴾ Recorded by Al-Bukhari and Muslim in their two Sahihs.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 15626

Q: Someone completed the Sawm (Fast) of Ramadan as thirty days in his own country. On the next day, he traveled to another country to find the people there fasting. So he fasted on that day like them to have the total of 31 fasted days. He later came to know that the people of the country referred to had sighted the new moon of Ramadan two days after his country had sighted it. In general, it may happen that after completing the Sawm of Ramadan, either as 29 days in view of sighting the new moon of Shawwal

or as 30 days for not sighting it, a Muslim travels to another country to find the people there still have to observe Sawm for two more days. In such a case, should such a person fast on these two additional days, or not fast due to the fact that Ramadan can be no more than 30 days? I greatly appreciate Your Eminence issuing us a Fatwa in this regard.

A: If someone, after completing the Sawm of Ramadan in their country, breaks the Sawm on the first day of Shawwal on a Shar`y (Islamically legal) basis, they should not observe Sawm if they happen to travel to another country where people are still fasting because Ramadan, according to their sighting, has begun there on a later date. This is because they are to abide by the calendar of the country where they initiated their Sawm provided that ending the Sawm was founded on a Shar`y basis. However, they should not eat openly lest discord should take place. And Allah knows best.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19984

Q: In some Muslim countries, there might be some delay during the Night of Doubt in the announcement of the beginning of Ramadan, resulting in the inability of some people to stay up long enough to hear whether the month has begun.

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My question is: If one is overcome by sleep and cannot wait until the official announcement of one's country regarding the beginning of the month, how then can one make the intention to fast? Can one condition their intention to the beginning of the month by saying: If Ramadan starts tomorrow I will fast, and if not I will not fast? Will one have an excuse and thus can make the intention in the morning if is informed that the month has started? Or, what should one do in this circumstance?

A: If one goes to bed without knowing if the month has begun and does not wake up until morning the following day only to realize that the month has already started, then one must fast for the remainder of that day and make up for it after Ramadan.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 21825

Q: Is it lawful to start fasting Ramadan in Mayotte island Comoros on a day other than that on which Makkah Al-Mukarramah started fasting or not?

May you, please, cite the evidence for your answer? Also, is it lawful to offer the Prayer of `Eid-ul-Adha (the Festival of the Sacrifice) on a day other than that on which the `Eid Day is celebrated in Makkah Al-Mukarramah or not? Please cite the evidence of your answer, especially that in this season, like all previous seasons of fasting, the majority of the people of the Mayotte islands started fasting on Monday; March 5, 2001 instead

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of Tuesday, March 6, 2001, noting that our island is located on the same meridian as the Kingdom of Saudi Arabia, our sister Muslim Country.

A: It is obligatory for Muslims in each country to start the fasting and end it, and to offer the Prayer of `Eid-ul-Fitr (the Festival of Breaking the Fast) and the Prayer of `Eid-ul-Adha, upon sighting the related new moon in their respective countries; otherwise, they are to calculate the respective month [Sha'ban or Ramadan or Dhul-Qa`dah] as thirty days. For, the Prophet (peace be upon him) said: ﴾Fast when you see it (the new moon), and break your fast when you see it. If the weather is cloudy, calculate it,﴿ meaning calculate (the months of Sha'ban or Shawwal as thirty days). In another version of this Hadith, the second part of the conditional clause reads: ﴾then complete the month of Sha'ban to be thirty days.﴿ Accordingly, when the new moon is seen in a certain country [on the 29th night of Sha`ban], or the latter is completed as thirty days, all the people of that country must start the fasting of Ramadan. The same applies to the time of `Eid-ul-Adha, as the Prophet (peace be upon him) said: ﴾Sawm (Fasting, i.e. beginning of Ramadan) is the day when you start Sawm, Fitr (Breaking the Fast, i.e. end of Ramadan) is the day when you end the fast, and Al-Adha (the Festival of the Sacrifice) is the day when you sacrifice.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The meaning of Imsak

The first question of Fatwa no. 14351

Q 1: I would like Your Eminence to clarify the meaning of Imsak. Is it only a commendable act, or are all Muslims required to abide by it? Is it true that the Messenger of Allah (peace be upon him) specified the time of Imsak as being equal to the recitation of fifty Ayahs (Qur'anic verses) before Fajr (Dawn) Prayer? Scholars estimated it to be half an hour. What is the ruling on whoever eats or drinks while the Adhan (call to Prayer) for Fajr is being announced? Does Sawm (Fast) start upon hearing the Adhan for Fajr Prayer, or half an hour before Adhan, or after the Adhan is announced?

A: Imsak means abstention from food and drink and all that invalidates Sawm from the beginning of the appointed time of Sawm. Allah (Glorified and Exalted be He) clarifies in the Glorious Qur'an the starting time of Sawm, which is the break of dawn, saying: ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴾ The Adhan for Fajr Prayer is a proclamation of the break of dawn. Therefore, you have to stop eating and drinking when you hear it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18601

Q: What is the ruling on a person who delays breaking Sawm (Fast) until after Tarawih (special supererogatory night Prayer in Ramadan)? It is noteworthy that the person concerned is well-aware of the rulings pertaining to breaking Sawm. Also, when observing voluntary Sawm, he is in the habit of breaking Sawm after `Isha' (Night) Prayer. What is the ruling on the validity of Sawm as such? I appreciate giving me advice in this regard.

A: Sawm ends at sunset. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: (...then complete your Saum (fast) till the nightfall.) This is also based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (When night comes from this direction (east) and the day departs from this direction (west) and the sun has set, it is time for the fasting person to break Sawm.) The Prophet (peace be upon him) is also reported to have said: (People will remain on the right path (i.e., acting upon the Sunnah) as long as they hasten to break Sawm (immediately at sunset).) Only Mubtadi`s (those who introduce innovations in religion) who contradict the Sunnah (action following the example of the Prophet) consider delaying breaking the Sawm until after sunset as an act of `Ibadah (worship). Anyone who does so should repent to Allah of it. However, it is permissible for a Muslim to continue Sawm until the time of Sahar (pre-dawn time), although it is better not to do so. The Prophet (peace be upon him) forbade fasting for consecutive days without breaking Sawm, saying:

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(Do not fast continuously day and night; anyone who wishes to continue Sawm may only do so until the time of Sahar.)

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The second question of Fatwa no. 18771

Q 2: Should a person, who is invited by a Muslim brother to a daytime meal, break Sawm (Fast)?

A: It is not permissible to break an obligatory Sawm. As for voluntary Sawm, a Muslim has the choice either to continue or break the Sawm, although it is better to continue Sawm. It is authentically reported that the Prophet (peace be upon him) said: ﴾When any of you is invited to a meal, they should accept (the invitation). If they are fasting, they should say, 'I am fasting.'﴿ According to another narration, the Prophet (peace be upon him) is reported to have said: ﴾If they are fasting, they should make Du`a' (for the inviter), and if they are not fasting, they should partake of the meal.﴿

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Fatwa no. 14093

Q: Is it permissible to fast without having Suhur (pre-dawn meal before the Fast)? May Allah reward you with the best.

A: A fasting person is recommended to have Suhur before dawn breaks as it gives the energy to fast. The Prophet (peace be upon him) encouraged Muslims to have Suhur stating that there is a blessing in this meal. However, Sawm (Fast) will still be valid even if one does not have Suhur.

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Fatwa no. 15861

Q: What is the ruling on a person who mistakenly breaks their fast five minutes before the Adhan (call to Prayer) of Maghrib (Sunset) Prayer is announced? The reason is related to miscalculation of time.

A: The time of the fast starts from the break of dawn until sunset. A person is required to make up for their fast if they mistakenly broke it before sunset. One should not solely depend on checking the time by looking at the clock when breaking the fast. The visualization of the setting of the sun must also be taken into consideration. This is because the day length differs from one day to another.

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Q 2: What is the ruling on a person who starts the fast of Ramadan despite the fact that the Ministry of Religious Affairs has announced that the moon has not yet been sighted?

A: It is not permissible to fast one or two days before ascertaining the beginning of Ramadan. Once it is announced that Ramadan has not yet started, one should not keep the fast; rather they have to break their fast. This is based on the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: ﴾Do not observe the fast a day or two ahead of Ramadan, except in the case that a person had already intended to observe a particular fast; in which case he may fast that day.﴿ (Agreed upon by Al-Bukhari and Muslim).

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Third and fourth questions from Fatwa number (15905)

Q3: Is it permitted to break the fast immediately upon hearing the Adhan (call to Salah) of Maghrib (Sunset) prayer during Ramadan, or must one wait until the Mu'adhin (caller to Salah) has finished the Adhan and then one may break the fast? ?

A3: One should break the fast when one has clearly setting of the sun, or by hearing the Adhan of the Mu'adhin who raises the Adhan only after the sun has set. Thus, one should break fast upon hearing the Adhan.

Q4: Is it permissible to drink while the Mu'adhin is still in the middle of raising the Adhan for Fajr (Morning) prayer during Ramadan?

A4: It is incumbent upon the fasting person to intend the fast when clearly seeing that the dawn time has fallen or when

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hearing the Adhan of the Mu'adhin who thoroughly makes sure that the Fajr time has fallen before making the Adhan. Allah [Most Exalted be He] said: ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)﴾

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Second question from Fatwa number (17549)

Q2: Allah [Most Exalted be He] says: (then complete your Saum (fast) till the nightfall) **It is established that the Shi`ah (Shiites) quote this verse as evidence that breaking the fast should not take place except after seeing the stars in the sky, which for them is the actual approach of the night, as stated in the story of Prophet Ibarhim (Abraham) (peace be upon him) in which Allah says:** (When the night covered him over with darkness he saw a star.) **Then, what is the reply to their claim, keeping in mind that they deny some Ahadith which we quoted for them as evidence for breaking the fast upon the setting of the sun. They also claim that the Holy Qur'an has more authority than the Hadith?**

A2: If the sun has set, then it is the time to break his fast. The setting of the sun is the inception of the night, according to the Prophet's (peace and blessings of Allah be upon him) statement: (When night falls from this side and the day disappears from this side

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and the sun has set, then one should break his fast.) .

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Fatwa number (17689)

Q: A group of people emerged in our town saying that they staunch adherents to Sunnah of Al-Mustafa (peace and blessings of Allah be upon him). But it is observed that they break fast in Ramadan and in other months at twilight (the time the sun is declining). They also say that the Hadith which they quote in support of their action is sound and authentic. What is your opinion with regard to this issue, O our Shaykh?

A: Allah [Most Exalted be He] says: (then complete your Saum (fast) till the nightfall) and the Prophet Muhammad (peace and blessings of Allah be upon him) stated: (When night falls from this side and the day disappears from this side and the sun has set, then the fasting person should break fast.) Reported by Al-Bukhari. Therefore, it is not allowed to break fast until the sun has completely set and declined below the western horizon and the night has fallen in the eastern horizon. This can be ascertained either by witnessing the setting of the sun or by hearing the Mu'adhin (caller to Salah) making the Adhan (call to Salah) at the prescribed time.

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The second question of Fatwa no. 19793

Q 2: Does Iftar (breaking the Fast) during Ramadan start upon hearing the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer or upon seeing the setting of the sun? According to a Hadith, the Prophet Muhammad (peace and blessings of Allah be upon him) was reported that: (Once he was on a journey, he said to one of his Companions: "Get up and mix Sawiq (powdered barley) with water for us." He then bade him mount a camel and watches for the sunset. once he has seen it, they would immediately break fast.)

A: The fast is to be ended upon the sunset or when one has been informed by a trustworthy person that the time of Iftar has become due. Alternatively one may hearken to hear the Adhan of the Maghrib Prayer.

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The first question of Fatwa no. 20791

Q 1: The Messenger of Allah (peace be upon him) said: (The Du`a' (supplication) of a fasting person at the time of breaking Sawm (Fast) will not be rejected.) **What is the exact time referred to by the phrase "Du`a' at the time of breaking Sawm"? Does it refer to Du`a' made just few moments before Iftar (breaking the Fast), or immediately after it?**

A: This Hadith is related by Ibn Majah. The author of Al-Zawa'id ranked its Isnad as Sahih (authentic).

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Focusing on the question, Du`a' can be made before or after Iftar because the preposition "at" refers to both times.

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The second question of Fatwa no. 20336

Q 2: What is the ruling on a person who delays breaking Sawm (Fast) until a long time after Maghrib (Sunset) Prayer during Ramadan; for example, at 9 or 10 p.m.?

A: A fasting person should break Sawm immediately at sunset. This complies with the regular practice and words of the Prophet (peace be upon him). In this regard, it is reported on the authority of Sahl ibn Sa`d (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾People will remain on the right path (i.e., acting upon the Sunnah) as long as they hasten to break Sawm (immediately at sunset).﴿ (Agreed upon by Al-Bukhari and Muslim). In brief, delaying Iftar until a long time after sunset does not conform to the Sunnah; rather, it is a Bid`ah (innovation in religion).

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Fatwa no. 18501

Q 3: We cannot hear the Adhan (call to Prayer) because the Masjid (mosque) is far away from the place where we live. Is it permissible for us to break our fast once we see that the sun has set?

A: When you are most certain that the sun has already set or you think it has most likely set, when you are not positively sure of its setting,

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due to heavy clouds, then you may break your Sawm (Fast) even if you are too far away from the mosque to hear the Adhan. This is based on a Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: ﴾When night falls from this side and the day disappears from this side and the sun has sets, then the fasting person should break fast.﴿

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Fatwa no. 18372

Q: What are the Islamic etiquettes one should follow when breaking the Fast? Many people take long time in eating until the time of Maghrib (Sunset) Prayer is over. They claim that Salah (Prayer) should be delayed once the food is served. Is this claim true? What should one do when breaking the Fast? Does one have some dates first, then resume the Iftar (breaking the Fast) for after offering Salah, or should one have all the Iftar course first and then offer Salah?

A: The Sunnah is that the fasting person should break their fast once they are sure that the sun has set. This is based on the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾"The people will continue to be in a blessing so long as they hasten to break the fast."﴿ Another Hadith says: ﴾The most beloved of Allah's servants to Him are those who hasten to break their fasts.﴿ It is more desirable that the fasting person

should break their fast by eating some dates and resume eating after until after offering the Maghrib (Sunset) Prayer. In this way they will combine between the Sunnah of hastening to break the fast and offering the Maghrib Prayer in congregation and at its appointed time. By doing so, one will be following the practice of the Prophet Muhammad (peace and blessings of Allah be upon him). Concerning the Hadith which says: ﴾No prayer should be (rightly performed) when the food is served, and one should postpone his prayer when he is prompted by the call of nature﴿ Also, there is another Hadith which reads: ﴾When the supper is served and the time for `Isha' (Night) Prayer is due, one should first start by having supper.﴿ There is a number of Hadiths narrated to the same effect. They mean that when food is already served, one should first eat and then offer Salah (Prayer). One reason for this is to ensure that one is fully concentrating in their Salah, and not distracted by being busy thinking about food. However, one should not ask for a meal to be served if eating the meal first will make him miss offering Salah in congregation and at its appointed time.

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The third question of Fatwa no. 17790

Q 3: Which categories of fasting persons did the Prophet (peace be upon him) encourage offering them Iftar (breaking the Fast) meal; are they the poor, strangers, or guests whom we invite to have Iftar meal

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at our home including family members and relatives? Are we rewarded for serving Iftar to fasting persons to whom we extend a special invitation during Ramadan?

A: It is authentically reported that the Prophet (peace be upon him) said: (Anyone who offers a fasting person something to break their Sawn will earn the same reward as them, without diminishing in the slightest the reward of the one fasting.) (Related by Al-Tirmidhy) The Hadith refers to any fasting Muslim, especially those who deserve to be charitably invited to Iftar, such as poor and needy people or a wayfarer. It carries the same connotation as the Hadith saying: (Anyone who equips a warrior (going to fight) in the Way of Allah (is like one who) actually fights.)

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Fatwa no. 15616

I heard from some Muslim brothers that the collective Iftar (breaking the fast), whether it is during the Month of Ramadan or during a voluntary fasting, is an act of Bid'ah (heresy in religion). Is this true?

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A: There is no harm in having collective Iftar during Ramadan or in any other month, as long as such a gathering is not perceived as a form of worship. Allah [Most Exalted be He] said: ﴾No sin on you whether you eat together or apart.﴿ However, if it is feared that the collective Iftar during voluntary fasting might include showing off and is seen as an act of distinguishing the fasting people from those who are not fasting, then Iftar in this case is reprehensible to observe.

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Fatwa no. 17717

Q: First: The Company where we work opens its restaurant during the daytime in Ramadan to serve meals to non-Muslim employees. The evil consequences of such violation, as we pointed out, led some weak Muslims to break their Sawm (Fast) and share food with the Kafirs (disbelievers). This happened last year, and the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) has been notified about a case that was filed against a Muslim who deliberately broke his fast in the above-mentioned restaurant during Ramadan without a valid excuse.

Second: The workers at the restaurant are not permitted to offer the Zhuhr (Noon) Prayer

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in congregation at the nearby Masjid (mosque) because they have to serve lunch for non-Muslims at that time. Therefore, they are keep busy preparing food in the restaurant for non-Muslims.

Third: We are extremely offended by the smell of food coming from the restaurant as we pray in the adjacent Masjid.

Fourth: All SABK companies, except ours, give permission to their non-Muslim employees to go home to have lunch. Our company is the only one that opens its restaurant during the daytime in Ramadan.

Fifth: The behaviour of our Company stands as a blatant violation of the directions of our Muslim rulers, may Allah keep them. They expressively warned against this violation through all forms of media.

We ask Allah (Glorified and Exalted be He) to help you find a solution to this problem. At least, we wish to help our Muslim brothers who work in this restaurant during the daytime in Ramadan to be allowed to offer the Zhuhr Prayer at its appointed time. As I have explained above, at the time of Zhuhr prayer they are obliged to prepare lunch for non-Muslims and hence can not offer the prayer. May Allah guide you to that which is right and most pleasing to Him.

A: It is not permissible to open the restaurant during the daytime in Ramadan to prepare food for non-Muslims. This is because doing so may give rise to the indulgence in grave prohibitions, such as assisting them in committing what Allah (Most Exalted be He) has prohibited. It is well-known that Muslims are obligated to invite non-Muslims to follow the fundamental as well as the secondary rulings of Shari`ah (Islamic Law).

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And certainly, the Fast of Ramadan is one of the pillars of Islam. Non-Muslims are encouraged first to embrace Islam and then to observe the fast. Therefore, it is not permissible for the Muslim to assist non-Muslims to abandon what Allah (Most Exalted be He) has originally obligated on them. Moreover, it is not permissible for a Muslim to serve non-Muslims in a way that brings humiliation to him, like

serving food to them. Non-Muslims who come to live in Muslim countries are obliged not to do any act which openly violates the rites of Islam and harms the feelings of Muslims. Therefore, we see that the aforesaid restaurant must be closed during the daytime in Ramadan.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 16078

Q: During Ramadan some people are in the habit of gathering together from the time of Iftar (breaking the Fast) until the time of Sahur (pre-dawn meal before the Fast). They hire someone to recite the Holy Qur'an for them and lead them in the `Isha (Night) Prayer and Tarawih (special supererogatory night Prayer in Ramadan). During the break, they have some drinks like tea and smoke the water pipe. Even the Imam (the one who leads congregational Prayer) smokes cigarettes and makes amulets, which people believe to cure diseases. Moreover, they make Khatmah (one complete reading of the entire Holy Qur'an) in Ramadan and dedicate its reward to the dead. They describe this as a night spent in seeking the pleasure of Allah (Most Exalted be He). Furthermore, when a person dies, they hold a large marquee where people gather to

listen to Holy Qur'an recitation and smoke cigarettes. What is the ruling on that?

A: It is obligatory to observe fasting during the blessed month of Ramadan. It is also desirable to offer Tarawih (special supererogatory night Prayer in Ramadan) during the night time. This was the regular practice of the Prophet Muhammad (peace and blessings of Allah be upon him) and his Sahabah (Companions). One must not follow acts of Bid`ahs (heresy in religion) which came to be practiced to Islam after the demise of the Prophet Muhammad (peace and blessings of Allah be upon him) and his Sahabah. The books of Sunnah as well as the statements of reliable Fuqaha' (jurists) provide a good source for knowing the proper description of the Tarawih Prayer. It is not permissible to spend the nights of Ramadan smoking cigarettes and the water pipe, and reciting the Qur'an in the manner as the questioner has mentioned. It is not permissible to offer Salah (Prayer) behind an Imam who makes amulets which contain Shirk (associating others with Allah in His Divinity or worship) and seeking the help of other than Allah (Most Exalted be He). By the same token, it is not permissible to recite the Holy Qur'an for the dead, whether during or after Ramadan. This is because there is no proof to support this practice.

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Fatwa no. 15645

Q: When I was a teenager I regrettably neglected some prayers while offering some other prayers without ritual purity. However, my negligence of prayer was not due to my denial of it as a religious obligation, but it was due to laziness and bad company. Moreover, I did not fast some days during Ramadan. Now, I have sincerely repented of this sin and regretted what I

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had done. My heart is now determined not to go back to my previous sins. Does sincere repentance obliterate what has been committed before it of sins, or do I have to make up for the missed prayers and fast days, taking into consideration that I do not know the number of prayers which I missed nor the number of days which I did not fast?

A: It is an obligation upon the questioner to be truthful and sincere in his repentance of the sins he has committed and to regularly continue offering prayers and keep the fast in Ramadan. On the other hand, the questioner is not obligated to make up for the missed prayers or the missed days of fasting. According to the most preponderant of two opinions of Muslim scholars, whoever abandons prayers intentionally has committed a major disbelief. For, the Prophet Muhammad (peace and blessings of Allah be upon him): ﴾What stands between a Muslim and disbelief is his abandonment of Prayer.﴿ Recorded by Imam Muslim. Furthermore, there are other proofs supporting this view. It is noteworthy that repentance of sins obliterates all past sins, and all praise is due to Allah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The fifth question of fatwa no. 15928

Q 5: Some people observe fasting during Ramadan but they do not offer Salah (Prayer). Will their Sawm (Fast) be accepted by Allah?

A: Allah does not accept the Sawm of people who abandon offering Salah unless they turn to Allah in repentance and start performing Salah again. This is based on the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) said: (What stands between a Muslim and disbelief is his abandonment of Prayer.) Allah does not accept any good deed by the Kafir (disbeliever).

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Fatwa no. 20064

Q: There is a man who, for about ten years, regularly kept the fast of Ramadan but deliberately broke the fast for some days without a valid legal excuse. However, a few years ago he repented of this sin to Allah. What should he do now regarding the years in which he did not fast some days of Ramadan, keeping into consideration that he had not made up for these days or counted the days which he missed fasting? It is noteworthy that he regretted having done these sins.

A: It is incumbent upon this person to do his best to make up for the days when he deliberately and inexcusably broke the fast. Thus, he should fast the number of days which he is most sure he had missed in fasting. There is no prohibition in fasting these days separately. Moreover, he needs to feed a needy person in lieu of every day he had missed in fasting and did not make up for them without an accepted legal excuse until the subsequent Ramadan started. He should give the amount of half of a Sa` (1 Sa` = 2.172 kg) of wheat, rice or similar staple food in his town. On the other hand, if one had coincidently had sexual intercourse with his wife during the daytime of Ramadan within the days he broke the fast without a valid legal excuse, then he has to give expiation of sexual intercourse for each day he had sexual intercourse. The expiation in this case is as follows: first, he must emancipate a believing slave; if one cannot find a slave or cannot afford the emancipation of a slave, then he should fast for two consecutive months, i.e. sixty days. If one cannot do that, then he has to feed sixty needy people by giving each one of them

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half of a Sa' of wheat, rice or similar staple food in his town. Furthermore, one should sincerely repent of this sin to Allah and should not go back to this evil act. For, whoever does not fast during Ramadan while he has no valid legal excuse commits a grievous sin and a heinous misdeed and incurs the wrath of Allah and His Punishment. It is known that the violation of the sanctity of Ramadan means the negligence of one of the pillars of Islam. The questioner here is advised to consistently make Istighfar (seeking forgiveness from Allah), to perform optional acts of devotion and to keenly implore Allah, so that He might pardon him, forgive his past sins and replace his evil deeds with good ones.

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Fatwa no. 15715

Q: Seven years ago, when I was about sixteen or seventeen years old, I first started fasting Ramadan. I remember that I had broken my fast in some days with no valid legal excuse. Now, eighteen years later, I regularly observe the fast in the whole month of Ramadan. What is the ruling on the days of fast I had missed?

A: You are obliged to make up for the days that you did not fast with no valid legal excuse. You must also turn to Allah in repentance and ask him to forgive you your sin. You are also required to feed a Miskin (needy) person for each day you had missed, because you delayed making up for the days you missed until some time later.

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Fatwa no. 15617

Q: What is the ruling on a disciple whose shaykh (teacher) ordered him not to fast Ramadan, though he is all fit and has no valid legal excuse to break the fast? The disciple thinks that his shaykh will save him from Allah's Punishment and that he is capable of atoning for his sin. What does Islamic law say about abandoning the obligation of fasting? Benefit us may Allah reward you greatly!

A: It is prohibited to obey a person who directs towards disobeying Allah, whether they happen to be a shaykh or anybody else. This is based on the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: (There is no submission in matters involving Allah's disobedience) Recorded by Imam Ahmad and Al-Hakim. The Prophet Muhammad (peace and blessings of Allah be upon him) is also reported to have said: ("No one is to be obeyed except in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).") (Agreed upon by Al-Bukhari and Muslim).

Fasting the month of Ramadan is one of the five pillars of Islam. The Muslim is not allowed to abstain from fasting unless he has a valid legal excuse for missing it, such as suffering from illness or being on a journey. Still one is required to make up for the days of fasting they miss when his condition changes. This is based on the Ayah (Qur'anic verse) in which Allah (Most Exalted be He) says: (So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great] for having guided you so that you may be grateful to Him.) Moreover, one is not allowed to obey the orders of anyone

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unless they are knowledgeable about Allah's Book and the Sunnah (whatever is reported from the Prophet Muhammad) of the Messenger of Allah (peace and blessings of Allah be upon him). They must be well known for their Istiqamah (steadfastness in religion). You must stay clear from deviant shaykhs and proponents of Sufism. You must also warn people against their evil. This is because they sometimes order people to make lawful what Allah has declared prohibited and vice versa. For example, they order people to hold them with much esteem as if they were lords beside Allah. Allah says regarding the Jews and Christians: (They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh))

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Fasting of the Menstruating and Nufasaa' (a woman in her postpartum period)

Second question from Fatwa no. 14043

Q 2: If a woman became menstruating in Ramadan after breaking her fast and before the Isha' (Night) prayer. Is she obligated to make up for this day, or is her fasting valid?

A 2: The fast of a woman who became menstruating after sunset and before Isha' (Night) prayer is valid for that day, which she has already fasted. She is not obligated to make up for it later.

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Fatwa no. 14107

Q: Some women do not make up for the days of fasting they have missed in the month of Ramadan until some years later. For instance, a woman may happen not to fast the month of Ramadan of 1410 A.H due to illness or being in postpartum period. She postpones making up for this Ramadan until after Ramadan of 1411 AH. Other women do not make up for the days they miss at all. They give Sadaqah (voluntary charity) instead of fasting. I hope Your Eminence will guide us towards the right view in this regard. May Allah's Peace be with you!

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A: First: If a woman breaks her Sawm (Fast) during Ramadan on account of being menstruating, in postpartum period, or falling ill, she will be required to make up for the days of fast she had missed after Ramadan is over. This is provided that her condition has changed and the legal excuse for which she broke the fast is cleared.

Second: If the valid legal excuse which prevented her from fasting remains until the next Ramadan comes, then she is still required to make up for the days she missed once the legal excuse is over. However, if the excuse is over, yet she delays making up for the days she had missed until after two Ramadans have passed, then she will be required to make up for the days she had missed along with making Kaffarah (expiation). The Kaffarah includes feeding a Faqir (poor) person for each day.

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Fatwa number (15486)

Q1: A woman used to break her fast during her monthly period in Ramadan, but she would neither make up for the missed days of fasting nor for the missed prayers. However, she was unaware - that is; she was ignorant of the legal ruling in this connection. What should she do now, taking into consideration that she was doing this out of ignorance? Please provide us with a legal fatwa on this matter, may Allah reward you greatly.

A1: She is obligated to make up for the number of the days of fasting she had missed in Ramadan due to menstruation, whether this happened in one year or a number of years. In addition, she must feed

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a needy person as an expiation along with making up of the days of fasting she had missed. The expiation is that she must feed one needy person for every day of fasting she had missed by giving this person half of a Sa` (1 Sa` = 2.172 kg) from the staple food of the country, if she can afford it. However, if she cannot afford it, then fasting alone will be sufficient.

As for the prayers missed during her menstruation, they are not to be made up for, due to the report of `Aishah (may Allah be pleased with her) with regard to the missed days of fasting and the missed prayers for menstruating women: (We used to make up for the missed days of fasting, but we were not ordered to make up for the missed prayers).

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Q 2: Some years ago, we were going through a time of severe deprivation to the point that I could not fast. I had nothing to live on except for water. What am I required to do?

A: You have to make up for the days of fasting which you had missed during Ramadan. In addition, you have to feed a Miskin (needy) person for each day you missed. You have to give him half a Sa` (1 Sa` = 2.172 kg) of the staple food in your country. However, it is enough to observe Sawm if you are incapable of feeding him.

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Fatwa number (15196)

Q: I am an elderly uneducated woman, and in the past before getting acquainted with the opinions of Muslims jurists and the media, such as Radio, whenever

I had my monthly period or postpartum bleeding during the daytime of Ramadan, I would continue fasting and would not make up for these days. I thought that it was not obligatory on me to make up for the fast when I have my menses or during postpartum bleeding, in the same way I do not have to make up for prayer. I continued doing this for many years, but now I am aware that I am obligated to make up for the missed days of fasting which I missed. However, I cannot do this for several reasons:

Firstly: I do not know the number of days of fasting which I had missed.

Secondly: I cannot do fast due to my old age and my physical inability.

I, like many other Muslim women, are in this situation due to our ignorance. We ask Allah, the Most Merciful, to pardon us.

A: Firstly: You are obligated to make up for all the days of fasting during which you were menstruating and had postpartum bleeding. Fasting of these days while being menstruating or in postpartum bleeding was invalid.

Secondly: You need to do your best to make an approximate counting of the days of fasting which you had not fasted.

Thirdly: You are not obligated to make up for these missed days consecutively, but you can fast sporadically, in accordance with your ability.

Fourthly: You must give an expiation, i.e. to feed a needy person for every day of menstruation and postpartum bleeding because of your delay in making up for these days. This feeding for several days can be done all at once, even by giving the entire expiation amount to one needy person.

Fifthly: If you are too poor to give expiation, then you are not obligated to give it, and fasting only will be sufficient for you in this case.

Sixthly: If you are unable to make up for the missed days of fasting and you cannot permanently fast Ramadan due to old age or chronic disease and you are able to feed the needy, then feeding the needy will be sufficient for you in the stead of the fast. In this case, you should give half of a Sa', about (1.5 kg), from the staple food of your country, such as dates, rice or other similar types of food. However, if you are unable to feed the needy and you cannot fast, then you are not obligated to do any of them, due to Allah's (Most Glorified and Exalted be He) saying: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and His (Most Glorified be He) saying: ﴾Allâh burdens not a person beyond his scope.﴿

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First question from Fatwa number (15439)

Q1: I am a woman. Due to an illness, I could not fast the month of Ramadan eight years ago. Now I am aware that it is an obligation upon me to make up for the missed days of fasting in Ramadan. I desire to comply with the Islamic law and make up for these days, but I can not due to a pectoral disease, which affects my health very much. My question is: Can I feed sixty needy persons instead of the fast, or am I

required to fast and feed the needy? Can the expiation be given as money instead of food?

Also, I have a brother who deliberately did not fast one day of Ramadan about six years ago with no legal excuse, and now he wants to make up for this missed day. However, some people told him that it is impossible to make up for this day even if one were to fast the rest of his life. Given this, he has not made it up for it until now.

Please provide me with Fatwa regarding these questions. I am very frustrated and I direly need you guidance. May Allah reward you greatly.

A1: You must make up for the number of days of fasting which you had missed in the month of Ramadan eight years ago, and you should also ask Allah's (Most Exalted be He) Forgiveness for this sin. Moreover, you are obligated to feed a needy person by giving him half of a Sa` (1 Sa` = 2.172 kg) from the staple food of your country in lieu of every day you make up for. However, if you are unable to make up for the days which you had missed because of an illness, then you should feed a needy person by giving him one kilogram and a half of food for every day of fasting you had missed. Similarly, your brother has to make up for the day which he intentionally missed in fasting during Ramadan and should repent to Allah (Most Glorified and Exalted be He) in addition to feeding a needy person because of his delay in making up for this day.

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Fatwa number (15847)

Q: We know that menstruation invalidates fasting, and when it ends

and a woman has performed the ceremonial bathing (Ghusl), then she can resume fasting. She also has to make up for the missed days of fasting. However, there is a woman who performed the ceremonial bathing (Ghusl) upon noticing that her menstruation blood ceased. But after taking the ceremonial bathing, her menstruation restarted again and remained for one more day and stopped. This time she did not perform the ceremonial bathing, and yet she fasted for six days after that. Is her fasting for these six days valid or invalid? If it is not valid, is her fasting without performing the ceremonial bathing judged as one who does not fast intentionally, bearing in mind that her intention was not to violate the rulings of Islamic law? If her fasting of those six days is judged like one who intentionally does not fast, and in case she is poor, then she is obligated to fast for sixty consecutive days. This ruling applies when one does not fast for one day intentionally, then how about missing six days of fasting?

A: The menstruating woman is not to take the ceremonial bath until the bleeding has completely ceased and she notices that she is clear from any blood. But, if she tooks ceremonial bathing before becoming pure and the complete cessation of blood, and then the bleeding resumes, this blood is considered part of her monthly period, as long as the period of menstruation does not exceed fifteen days. Based on this, the first ceremonial bath which she took is not valid, and the day in which the bleeding resumed was part of her monthly period. As such, she had to ceremonial bath after the blood has completely ceased.

As for fasting after the complete cessation of bleeding, it is valid, even if she did not perform the ceremonial bathing. It must be noted that the ceremonial bath is not a condition for the validity of fasting, but it is a condition for the validity of prayer. Therefore, she should only make up for the prayers which she had missed during the above-mentioned days.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Second question of Fatwa no. 16126

Q 2: When I was fourteen years old I had the monthly period and I did not tell my family about it. In Ramadan I did not fast for five days and did not make them up. I did the same thing for three years. When I got married I made up for these days, but I did not pay expiation for them. Am I obligated to pay expiation for breaking my Sawm (Fast) in those days?

A 2: It is an obligation upon a woman who starts getting her monthly period to fast Ramadan. Not making up for the missed days of Sawm due to menstruation is a mistake committed by the question and she should repent to Allah from that. However, if she has already made up for these days, which she missed in Sawm due to her menstruation, she is still obliged to feed a needy person for each day she missed in fasting by giving half a Sa` (1 Sa` = 3 kg. approx.), or about 1.5 kg, which she should give to the poor, because of her delay in making up for these days until the following Ramadan without an excuse. On the other hand, there is nothing wrong with her if she gives the entire amount of expiation to one poor person or to more than one person.

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Second question of Fatwa no. 16856

Q 2: A woman says that since she reached puberty until she reached menopause she has not made up for the days of fasting which she missed during Ramadan due to the monthly period and she is now in her menopause. She said that the reason for not making up for these days was that she used to think

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that she was not required to make up for the missed Salah (Prayer) or for the missed days of Sawm (Fast). Now, she found out that she has to make up for the missed days of Sawm, but she does not know the number of days she missed due to the passage of many years. What should she do now with respect to all the days that she did not fast in Ramadan, taking into consideration that this happened due to her ignorance of the ruling and her unawareness of it?

A 2: It is incumbent upon this woman to make up for the days she missed in Sawm of Ramadan starting from the time she reached puberty until her menopause. She should exert efforts to estimate the number of days she missed in during Ramadan within the past years. She should make up for them and feed a needy person for every day she missed in Sawm, because of her delay in making up for these days. She should pay to the needy half a Sa` (1 Sa` = 3 kg. approx.), which is about 1.5 kg from the staple food of the people of her town, for every day she did not fast and delayed making up for it to the following year. However, if she is poor and cannot feed a needy person for every day she missed in Sawm, it is sufficient for her to make up compensatory Sawm, and there is nothing wrong with her in fasting these missed days consecutively or separately.

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First question of Fatwa no. 18248

Q 1: My menstrual period always comes every thirty-two days. On 15th Sha`ban last, I got my period and I was supposed to get the following period on 17th Ramadan. However, on that particular day

after `Asr (Afternoon) Prayer I noticed traces of blood, and therefore, I ate an olive. Thereafter, I did not have any blood, and thus, I fasted and prayed until the 29th night of Ramadan.

A 1: You should make up for the day you broke your Sawm (Fast) in Ramadan by mistake, because that was not an excuse for breaking your Sawm or abandoning Salah (Prayer).

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The eighth Question of Fatwa no. 18637

Q 8: I had my menses during Ramadan. Actually, my period has a regular pattern of six days. However, last Ramadan it continued for only five days and I had doubts regarding its continuation to the sixth day. On the sixth day, at six o'clock a.m, I got up to find no bleeding but Kudrah (dusky-colored vaginal discharge during or after menstruation). I was unsure whether my period had already ended before or after dawn. Now, what should I do in this a case? Should I make up for the fast of the day I doubted? Please, be informed that I took ceremonial bath (Ghusl) and offered Zhuhr (Noon) Prayer, and I abstained from eating and drinking since four a.m., that is, before seeing the Kudrah. Praise be to Allah, I continued fasting that day and observed Sawm (Fast) on the subsequent days without noticing

any bleeding except for the Kudrah.

A: Your regular pattern of menstruation lingers for six days and the Kudrah is part of your menstruation period, and you did not see the white discharge, which indicates that the period was over. Now, you should make up for the sixth day on which you fasted, as it is a continuation of your menstrual period.

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The sixth question of Fatwa no. 18637

Q 6: My grandmother died while still had to make up for some missed days of fasting in Ramadan. However she did not know exactly how many she missed. She would brake Sawm (Fast) when she was menstruating, during her postpartum period or when she was extremely tired. But, she did not make up for these missed days out of ignorance. By the time she had learned the rulings of the fast, she was already very old and unable to fast. She died (may Allah have mercy on her) while still did not make up for these missed days. My mother does not know either how many days her mother did not fast. Will it benefit my grandmother and make up for her missed days of fasting that my mother fasts on her behalf during the White Days (13th, 14th, and 15th of every Hijri month), along with Mondays and Thursdays, with the intention to dedicate the reward to her mother? Or will it benefit her if my mother makes an estimation of these days and offers Kaffarah (expiation) for them along with fasting?

A 6: If you are most certain that your grandmother did not make up for her missed Sawm, and

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she told you so when she became old, then it is permissible for you to fast on her behalf with the intention of making up for her missed days of fasting. This should be done after doing your best in discerning the number of the days of fasting she had missed. Also, you must feed a Miskin (needy person) for each day she had missed, by giving him approximately one kilo and a half of the staple food of your country. This is an expiation for the delay in making up the missed Sawm until the following Ramadan. The Prophet Muhammad (peace and blessings of Allah be upon him) said, (Whoever dies while having missed Sawm (days not fasted), his Waliy (heir) should fast on his behalf.) A Wali is a close relative.

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The second question of Fatwa no. 15449

Q 2: I am a young women. My monthly period usually lasts for only five days. Once, it came before the White Days (13th, 14th, and 15th of every Hijri month), which I usually observe fasting in them, all praise be to Allah. I intended to fast the first day of them, which coincided with the fifth and last day of my menstrual period, when I saw that the menstrual blood stopped. On that day, I proceeded with Sawm (Fast) until after Zhuhr (Noon) Prayer, but I had to break the fast because the menstrual blood resumed. On the second day of the White Days, I performed Ghusl (ceremonial bath) and intended to fast. However, I noticed some bleeding, tending to be orange and sometimes red in colure, was still coming out. Yet, I did not break the fast and continued it to the end of the day, putting my trust in Allah (Most Glorified and Exalted be He). The discharge did not stain my clothes, and I performed Ghusl

once again and changed my clothes. Also, on this second day of the White Days, at the time for `Asr (Afternoon) Prayer I went to perform Wudu' (ablution) and offer the two Rak`ahs (units of Prayer) of Wudu' only to find the bleeding had once again resumed and it was brown in colure. This time, it stained my clothes. I performed Ghusl once again and continued with fasting the rest of the day. What is the ruling on fasting this day? Is it invalid?

A2: Your Sawm is valid because the you usual period of menstruation was over and the bleeding mentioned above is not judged as menstruation.

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The first Question of Fatwa no. 16264

Q 1: My wife uses contraceptive pills. During the month of Ramadan this year, she continued taking the pills until the end of the month, as she did not wish to break her fast. Should she make up for the days of her regular menstrual period? In fact, she remain clear from the menses for the whole month, and her monthly period appeared only four days after Ramadan. Has she to make up for the days she would have her period, and in which she did not break fast?

A: If the case is as you mentioned, that your wife did not menstruate during the days of Ramadan because of using contraceptive pills, then she need not make up for these days.

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The second question of Fatwa no. 16019

Q 2: My wife performed after-menstruation Ghusl (ceremonial bathing) on the first day of Ramadan, but she observed the fast before doing this Ghusl. Is her fasting on that day valid? Sometimes, after she performs after-menstruation Ghusl, some drops of blood are still seen. In this case, should she repeat the after-menstruation Ghusl? ?

A 2: A woman should perform after-menstruation Ghusl when her menstrual blood has completely stopped; that is, she sees the sign of Tuhr (purity from menstruation or postpartum blood, i.e. seeing the white discharge or seeing no blood traces). As long as some menstrual blood is still seen, even if it is a little, a woman is still considered menstruating, except when the menstrual period exceeds the maximum time, i.e. fifteen days. This is according to the saying of Um Al-Mu'minin (Mother of the Believers), `Aishah (may Allah be pleased with her) to women: "Do not hasten (in performing Ghusl) until you see the white discharge (meaning purification from menstruation)". Recorded by Al-Bukhari. If the menstrual blood stops and a woman fasts before performing after-menstruation Ghusl, her Sawm (Fast) is valid. That is because Taharah (ritual purification) is not a condition for the validity of Sawm. Besides, the Prophet Muhammad (peace and blessings of Allah be upon him) would be Junub (person in a state of major ritual impurity) and would fast before he performs Ghusl (ceremonial bathing).

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
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The first Question of Fatwa no. 17557

Q 1: For four years, I have not made up for the days of the Ramadan fast that I missed when I was menstruating. I am 19-year-old now, and I started to observe Sawm (Fast) during Ramadan when I was 14 years old. Actually, I initially decided to fast for a complete month and thus collectively make up for the five days of fasting that I had miss in the last five years (due to menstruation) when their total reaches thirty days. Having grown up and known that doing so is impermissible. I was advised that I must make up for every day I missed in addition to feeding a poor person or paying a certain sum of money per day. However, it is beyond my financial capacity to feed a poor person or pay a certain sum of money per day, as I am still a student and fully supported by my father. It is noteworthy that I changed my plan, and this year I made up for the missed days of fasting (due to menstruation) from the last Ramadan. What do you advise me to do in this regard? May Allah reward and keep you?

A: The ruling is that you should make up for the missed days of fasting in Ramadan during the past years, in addition to feeding a poor person half a Sa` (1 Sa` = 2.172 kg) of the staple food of your country for each day. But, if it is beyond your ability to feed a poor person, it will remain as a debt on you till the time you can fulfil it. However, paying a certain sum of money instead does not discharge the liability.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The first question of Fatwa no. 18859

Q 1: Should a woman observe the fast and abstain from all that breaks Sawm (Fast) in Ramadan, if her menstruation ends and she becomes Tahir (ritually pure) after Fajr (Dawn) Prayer or after Zhuhr (Noon) Prayer? Or must she not observe the Sawm in this circumstance, because the duration of Sawm is from the break of the dawn until sunset?

A 1: If menstruation ends and a woman becomes Tahir after the time when abstention from all that breaks Sawm is obligatory enters, whether this occurs at the beginning of the day or in the middle of it or at its end, then she has to abstain from all that breaks Sawm the rest of the day. This is according to the Saying of Allah (Most Exalted be He): ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ This is also because of the sanctity of Sawm's time for whoever Sawm is obligatory in their case. By the cession of the impediment (menstruation ends), the woman in the question has become of those in whose case Sawm is obligatory. However, she has to make up for that day, because she did not fast all of the day and the part does not replace the fast of the whole day. Allah (Most Glorified and Exalted be He) says: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ Besides, she has to perform after-menstruation Ghusl (ceremonial bathing) so that she can offer the Obligatory Prayers.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 19353

Q: I use contraceptive pills especially in Ramadan in order to maintain the state of Taharah (ritual purity) during Ramadan. Having taken them only in the middle of the month of Sha`ban, my menstrual period started at the beginning of Ramadan and lasted for six days after which I performed post-menstruation Ghusl (ceremonial baththing) so that I can resume the state of Taharah and observe Sawm (Fast) for the remainder of Ramadan. To my surprise, two days later I noticed some blood drops and secretions that are different in color and texture form menstrual blood. Please, be informed that I have an intrauterine device and that I kept fasting even during the days when the blood drops were seen. Should I make up for these days?

A: If the matter is as you have mentioned, your Sawm and Salah (Prayer) are valid. As for the blood drops and secretion you noticed after your period is over, these are not of your menstruation blood. However, under such a condition, you should perform Wudu' (ablution) for each Salah as the case with Istihadah (abnormal vaginal bleeding outside the menstrual or postpartum period) and urinary incontinence.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19544

Q1: I gave birth to a baby a month before Ramadan and became Tahir (ritually pure) from postpartum bleeding. During my Sawm (Fast) in Ramadan, I saw some drops of blood, tending to be yellow in color. This occurred before the forty days had passed (the usual period for postpartum blood). Is it permissible to keep the fast in this case?

A1: If the blood resumes during the forty days after a woman becomes Tahir (ritually pure) from postpartum bleeding, then it is postpartum blood according to the correct scholarly opinion. In this case, the woman should refrain from praying and fasting. After she becomes entirely Tahir (postpartum blood stops completely), she has to make up for the days on which she broke fast because of the postpartum bleeding that returned before the forty days had passed.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Q2: I have a one-month old baby girl. Ramadan came and I still breastfeed her. Is it permissible for me to offer Sawm (Fast) or should I break it?

A2: If the breastfeeding woman fears any harm for herself if she breastfeeds her baby in Ramadan or fears any harm for her baby if she fasts and does not breastfeed her, then it is permissible for her to break her Sawm and she only has to make up for the days she has missed.

Q3: I fasted four days of Ramadan then I started menstruating. After the menstrual period ended, I did post-menstruation Ghusl (ceremonial bathing) and began to fast. But later one, I noticed some intermittent drops of blood which stopped after a while. When I did the post-menstruation Ghusl and fasted, I found some more drops still coming out. This occurred through the entire month of Ramadan. What should I do in the regard?

A3: If the case is as you have mentioned, then the drops of blood that you noticed after performing post-menstruation Ghusl are not part of your menstruation blood, because it was not continuous bleeding. This does not

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fall under the same ruling as menstruation. Thus, you should offer Sawm and Salah (Prayer) regardless of this. Moreover, in the case that these drops are still seen, you have to offer Wudu' (ablution) at the time of offering each Salah just like a woman experiencing Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) and the case of people suffering from urinary incontinence. So, in conclusion, your Sawm on those days was valid.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 19714

Q: In Ramadan during the years 1416 and 1417 A.H., I took pills to stop the menstrual period. But I noticed that after approximately ten days, there were Kudrah (dusky-colored vaginal discharge during or after menstruation) and Sufrah (yellow vaginal discharge during or after menstruation) fluids still being emitted. The discharge was sometimes light brown, sometimes yellow and sometimes tended to be black in color. But I fasted because the menstrual bleeding did not occur until the night of `Eid-ul-Fitr (the Festival of Breaking the Fast). Was my Sawm (Fast) in these days valid? If it was not valid, what should I do, bearing in mind that I did not count the number of days of fast I might have missed? I strove hard to count them but I failed. Should I offer Kaffarah (expiation) instead? Please give me a Fatwa on this question. May Allah reward you and benefit others through your knowledge.

A: If Kudrah and Sufrah were emitted on days outside those of your menstrual period, then these secretions are not of your menstruation, and a woman in this situation may normally offer prayer and observe fasting. This is according to the saying of Um `Atiyyah (may Allah be pleased with her) who was one of the female Sahabah (Companions of the Prophet Muhammad): "We used not to regard

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Kudrah and Sufrah after Tuhr (purity of menstruation) as being part of our menstruation period." But, if Kudrah and Sufrah are noticed during the menstrual period, then they are considered menstruation fluids according to the meaning of the saying of Um `Atiyyah that we have mentioned above.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20114

Q1: My wife observed fasting during the recommended six days in Shawwal. During these days, she noticed some vaginal bleeding, but not menstrual blood. This blood she notices resulted from taking contraceptive pills. Is her Sawm (Fast) permissible in this case? Please advise us on this question.

A1: If your wife experienced vaginal bleeding on days outside her regular menstrual period and it does not have the characteristics of menstrual blood, then most probably it was irregular bleeding that is caused by taking the contraceptive pills. This blood falls under the same ruling as Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). In this case, a woman enjoys all rulings apply to Tahir (ritually pure) woman. For instance, she may pray and fast, and so on, and her husband may have sexual intercourse with her. But when the time for each Salah (Prayer) approaches and she intends to offer Prayer, she has to do Istinja' (cleansing the private parts from any blood traces) and make Wudu' (ablution). According to what was mentioned above, the Sawm of your wife during those six days in Shawwal is valid. However, if your wife had noticed that bleeding during the days of her menstrual period, then it is part of her menstruation and it is forbidden for her to fast or pray in that time. Also, it is not permissible for you to have sexual intercourse with her until the bleeding stops completely

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and she performs post-menstruation Ghusl (ceremonial bathing). Moreover, her Sawm in this case is invalid and does not count for the Sawm of six days in Shawwal because it is now clear that it was menstrual bleeding.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. (20490)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has viewed the Fatwa that His Eminence, the Grand Mufty, has received from His Eminence the Chairman of Faifa Organization Center: Muhammad ibn `Aly Al-Faify, under no. 97, dated 16/6/1419 A.H., that was transferred to the Committee from the Secretariat General of the Council of Senior Scholars, under no. 3825, dated 21/6/1419 A.H. His Eminence required the consideration of the Fatwa request that was presented to him by a questioner, to which was attached his letter that reads as follows: To the respected Chairman of Faifa Organization Center, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). I present this letter to you so as to tell you that I have a daughter who is 18 years old, and she has a psychological disease. She did not fast 12 days in Ramadan, 1418 A.H., and whenever she fasted,

she had her menstrual period again. Please send my question to the responsible authorities. May Allah Grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After studying the Fatwa request, the Committee replied that this woman must start compensating for the days that she missed last Ramadan, by assuming that the duration of her menstruation is the same as the duration that she was used to before the disturbance of her menstruation; so she must spend this period without observing Sawm (Fast) or Salah (Prayer), and without having sexual intercourse with her husband, if she is married. When this duration ends, she must perform the ritual bath and fast. Then if she bleeds again while she is fasting after her menstrual period, she must not bother herself about it because it is proved to be Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), which does not prevent her from observing Sawm, or Salah, or having intercourse with her husband. During the period of having Istihadah, she must perform Wudu' (ablution) before each Salah after its time begins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21160

Q: Because I was planning to go to Makkah, I took contraceptive pills in order to delay the coming of my regular menstrual period. Since my period was due on 22/9/1420 A.H., I took the pills two weeks before that date. On 20/9/1420 A.H, I noticed a small brownish blood drop, which thence continued to fall once a day until stopped taking the

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pills on the second day of `Eid-ul-Fitr (the Feast of Breaking the Fast), yet I continued to observe Sawm (Fast) during Ramadan. Two days later, I had my actual menstrual period.

My question is: Is my observance of Sawm during Ramadan as mentioned above valid? I also fasted six days after `Eid-ul-Fitr; can these days compensate for the missed days of fasting in Ramadan? If those intermittent blood drops I used to notice was not menstrual, is my fasting in the six days valid for the recommended fast during the month of Shawwal?

Note: I was ritually pure when embarking on with the intention of making `Umrah (lesser pilgrimage) at the Miqat (one of the specified destinations for entering into the ritual state for making Hajj or `Umrah). In fact, I noticed the brownish blood drop referred to in my question only after finishing all the rites of `Umrah. Is my `Umrah valid in this case, or was it invalidated because of such discharge? Give me a fatwa, may Allah reward you with the best!

A: If the case is as you have mentioned, your observance of Sawm during Ramadan is valid and this discharge does not affect the validity of your acts of worship such as Sawm, Salah (Prayer) and the like. Accordingly, you do not have to make up for the days of Ramadan. As for fasting for a number of days after Ramadan with the intention of making up for any missed days of fasting, it is out of place here for there was no reason to do so. If you wish to observe the recommended Sawm of the six days of Shawwal, intention has to precede doing so. As for the `Umrah, it is valid In sha'a-Allah (if Allah wills) and is not affected by the intermittent blood drops you noticed after finishing the `Umrah. This is because the Taharah (ritual purification) state is originally presumed and you were not sure whether it was discharged before or during Tawaf (circumambulation around the Ka`bah). However, we advise you not to use such contraceptive pills so as not to spoil your acts of worship such as Salah, Sawm and the like.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman

Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 13928

Q: A woman has had a fetus remained in her uterus for six months. On the eighth day of the blessed month of Ramadan, she bled but the blood was no more than the amount of a cup of tea discharged from her. This bleeding continued day after day. On the twenty-eighth day of Ramadan, the fetus was taken out from her uterus (by a medical operation).

The question is: Should this woman make up for the days on which bleeding occurred? Bear in mind that she fasted the days before the miscarriage and did not break Sawm (Fast) till the fetus was taken from her uterus. Please advise us, may Allah safeguard you.

A: The woman in question does not have to make up Sawm. This is because the bleeding was not menstruation or postpartum blood. However, if the bleeding occurred one, two or three days before the miscarriage and there were signs of labor, then it is considered postpartum blood and Sawm is invalid in such case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14356

Q: Last Ramadan, my mother was in her postpartum period, and after Ramadan she was breastfeeding. She wanted to make up for the missed Sawm (Fast), but she feared for her baby. She could not offer Kaffarah (expiation), until this Ramadan came. Please guide us. What should she do concerning the last Ramadan, bearing in mind that she is fasting this Ramadan. Is it permissible for her sons to fast on her behalf or should she offer Kaffarah, and if so, how? May Allah reward you with the best.

A: You mother has to make up for the days on which she broke her Sawm during the past Ramadan, even if this is after the next Ramadan. There is no Kaffarah due on her, because she did not overlook making up her fasts, and she just delayed this due to breastfeeding her baby.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15707

Q: Twenty-seven years ago, my mother gave birth to a baby in Ramadan and she could not fast the days of this month. When she wanted to make up for the days she had missed, my father told her that she is not obligated to do so. However, we heard that she must make up for the missed days of fasting, and now we would like to know your opinion on what should my mother and my father do in this case?

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A: Your mother must make up for the days of fasting she had missed due to her childbirth. Besides, she also must feed a needy person for everyday she missed as Kaffarah (expiation) for delaying her making up for the fast. Your father should seek Allah's Forgiveness for what he mistakenly said to her without having sound knowledge and he should not repeat such an action. And Allah knows best.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (16141)

Q: I am a woman who believes in Allah (Glorified and Exalted be He), and all praise is due to Allah for this! I observe Sawm (Fast) in Ramadan, and I may not fast some days because of an Islamically lawful excuse that Allah (Exalted be He) permits for women, and I make up for these days after Ramadan. But one year, Ramadan coincided with my being in a postpartum period, and I intended to make up for the days that I missed after that period ended; that is, when the time of ritual purification comes; but I could not fast because I was breastfeeding my baby. Also, I live in a very hot region, and I have many domestic duties that I have to do. As for breastfeeding, however, there are many alternatives which help me feed the baby.

The Second Issue: After four months from the end of the postpartum period, Allah (Exalted be He) granted me a baby as I became pregnant, so my fear of observing Sawm (Fast) increased. Do I have to feed the poor or should I compensate in this case? And, if I have to feed the poor, please inform me how this should be done?

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A: This woman must make up for the days that she did not fast in Ramadan during her postpartum period, and she also has to feed one Miskin (needy) for delaying the compensation till the following Ramadan. The amount that should be given to each Miskin is one and a half kilos of rice or wheat, and so on, of the country's staple food. She must also seek Allah's Forgiveness for her excessive delaying of Sawm, and there is nothing wrong with bringing out the food all at once before, after or during compensation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 15822

Q 2: My wife gave birth to a baby during the last ten days of Ramadan, and so she broke her fast on some of these days. But she did not make up for these days, out of negligence and ignorance, until the next Ramadan. Kindly guide us, what should she do now? May Allah reward you with the best!

A: Your wife should make up for the days on which she broke her fast in Ramadan, and should also pay Kaffarah (expiation) for her delay in making up for the fast. She must pay half a Sa` (1 Sa` = 3 kg. approx.) of wheat, date, rice or similar staple food of the country.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16136

Q 1: My paternal grandmother asked me to send this question to you, in which she says:

Forty years ago, I gave birth to a baby girl during the blessed month of Ramadan, and I have not made up for the days on which I broke my fast until now, due to my being preoccupied with worldly affairs and my ignorance of religious matters. When I came to know about religious matters and obligations, I realized my shortcoming for not making up for the days on which I broke my fast. Now I am about eighty years old and I enjoy good health. My question is: Is it permissible for me to make up for the fast of that month after such long period or not? If yes, should I only fast or I should combine the fast with feeding? And in case I should do both, should the feeding be at the end of every day I fast or to be done collectively at the end of the month?

A: Your grandmother should make up for the days on which she broke her fast during Ramadan, and seek forgiveness of Allah (Exalted be He). She should also feed a poor person in compensation for every day she fasts,

by giving out about half Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country, due to her negligence of making up for the fast. It is permissible for her to feed the needy before or after fasting, jointly or separately, even if it is all given to one poor person.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18041

Q 1: My wife broke her fast in some days during Ramadan due to her childbirth. I keep advising her to make up for these days, and she usually expresses her willingness to do so. However, she is not consistent in fulfilling her promise; she would observe the fast for a couple of days and then abandon it. What is the ruling on this?

A: If the case is as you have mentioned, your wife is obligated to make up for the days on which she broke her fast in Ramadan due to her delivery. It is not permissible for her to delay making up for them until the next Ramadan. If she does so with no excuse, she would be sinful and must repent to Allah. Accordingly, she should start making up for them immediately and offer Kaffarah (expiation) to compensate for her negligence, i.e. she should feed a needy person about one and half a kilo of rice or any other staple food of the country for each day.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. (16842)

Q 2: My wife was two months pregnant when Ramadan started, and she fasted for fifteen days, then she had non-menstrual bleeding for seven days, but she continued to fast and pray. Afterwards, she had miscarriage and did not fast for the rest of the month, Is her Sawm (Fast) before the miscarriage valid despite the bleeding? Or, does she have to compensate for it?

Please inform us with the right legal opinion, may Allah reward you!

A 2: This woman experienced non-menstrual bleeding, and thus it is not inconsiderable. She did well when she continued observing Sawm and Salah (Prayer); and if the case is exactly as you mentioned, her Sawm and Salah before the miscarriage are valid and she does not have to compensate for it. After the miscarriage, however, the rulings vary according to the time in which the miscarriage took place, which is classified according to the four stages of pregnancy as follows:

The First: If the pregnancy was miscarried within the first two stages: the Nutfah (mixed drops of male and female sexual discharge) stage, which is the first forty days after the embryo attaches itself in the womb, and the `Alaqah (clot; a piece of coagulated blood) stage where it turns into coagulated blood during the second forty days, which add up to a total of eighty days, then in this case, there are no rulings to be followed, and there is no controversy among scholars concerning this point. The woman should continue observing her Sawm and Salah as if she did not miscarry the pregnancy.

The Second: If the pregnancy was miscarried in the third stage, a little lump [of flesh] stage, in which the embryo becomes a lump of flesh with his organs, features and overall appearance beginning to have form, which lasts for forty days from the eighty-first to the one hundred and twentieth day, then there are two cases:

1- If the a little lump [of flesh] does not have any clear-cut, or even indistinct, human features, and the midwives do not testify that this is the beginning of a human being, then the ruling on abortion of this a little lump [of flesh] is the same as the ruling on miscarriage in the first two stages; that is, there are no rulings to be followed.

2- If the a little lump [of flesh] has complete human features and some clear human features, such as a hand or a foot or indistinct features, or the midwives testify that this is the beginning of a human being, abortion in this case is followed by postpartum period and signals the end of `Iddah (woman's prescribed waiting period after divorce or widowhood).

The Third: If the pregnancy is miscarried in the fourth stage, i.e., after the soul has been breathed into the fetus, which is after the beginning of the fifth month or after one hundred and twenty days of pregnancy have passed, there are two cases as follows:

1- If the fetus does not cry after birth, the rulings mentioned with regard to the second stage of the a little lump [of flesh] are to be followed, and also the fetus should be washed, shrouded and the Janazah (Funeral) Prayer offered for him; he should be given a name and the `Aqiqah (sacrifice for a

newborn) should be made for him.

2- If the fetus cries after birth, the full rulings on the birth of a baby are to be followed, among which are the rulings mentioned in the previous case. In addition, the newborn can possess money through a Will or by inheritance, so that he can inherit or be inherited from, and so on.

And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17645

Q: We read in some Islamic books that a woman who is in her postpartum period, breastfeeding, or pregnancy when she breaks her fast in Ramadan she must make up for the days on which she breaks her fast. However, I read in the book entitled, Tuhfat Al-`Arus that a woman who has just delivered, is breastfeeding, or pregnant does not have to make up for her missed days of fasting, and she should only offer Fidyah (ransom). This view is reinforced by a Hadith that reads: (When the pregnant and breastfeeding women break their fast, they have to offer Fidyah and do not have to make up for the days in which they broke fast .) **(Reported by Ibn `Umar and Ibn `Abbas). The author of Tuhfat Al-`Arus is Mahmud Mahdi Al-Istanbwly, and the above quote is mentioned in page 302.**

A: If the matter is as you have mentioned, then what is mentioned in that book is untrue. According to the Ijma` (consensus of scholars), a woman who has just delivered has to make up for the days on which she broke her fast and she is not obligated to offer the Fidyah (ransom) of feeding the needy. As to pregnant and breastfeeding women, they should make up for the fasting if they had broken their fast on account of their fear for their own safety and for the safety of their babies.

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They do not have to feed the needy except if they negligently had delayed making up for the fast with no Shar`y (Islamically lawful) excuse until the next Ramadan comes, in which case they should make up for the fast and feed a needy person for each day on which they had broken their fast. The rule according to which they should make up for it is evidenced by Allah's Saying: (So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.) Pregnant and breastfeeding women take the same judgement as that of the ill, when they find the fast hard on them. Offer feeding only is sole concession given to two categories: the elderly who cannot fast due to their old age, and the ill whose recovery is not hoped for, since they are unable to make up for their fasting. This is based on Allah's Saying: (Allâh burdens not a person beyond his scope.) This was also authentically reported from a group of Sahabah (Companions of the Prophet, may Allah be pleased with them).

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The first question of Fatwa no. (20799)

Q 1: I was three months pregnant and I had an abortion ten days before Ramadan. When Ramadan started I was still bleeding as a result of the abortion, but I observed Sawm (Fast) on the assumption that the blood was only Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), as the third month of pregnancy had not finished. What is the ruling on that?

A: Firstly: Abortion is not permissible except in case of a necessity that should be decided by a trustworthy medical committee that issues an authentic Fatwa. This is because protecting and maintaining pregnancy is an Islamically lawful necessity.

Secondly: Your observance of Sawm after abortion during the period of bleeding is not valid if you were eighty-one days pregnant or more, because blood in this case is considered post-partum blood. Accordingly, you must compensate for the days that you fasted in Ramadan during the period of bleeding. But if you did not reach eighty-one days of pregnancy, your Sawm is considered valid.

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The first question of Fatwa no. 16420

Q 1: A woman missed out the fast of Ramadan in two years

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due to her coincidently being in the postpartum period. This was fifteen years ago, and she did not know that she must make up for them. What should she do now? Kindly, take into consideration that she cannot fast due to an illness.

A: If her present illness is curable, then as soon as she recovers from it she should make up for these two months in which she had broken her fast in their order. Along with this, she must pay Kaffarah (expiation) for her delay in making up for the fast; i.e. she should feed a needy person for each day. If her illness is incurable, she should feed a needy person for each day on which she had broken the fast in replacement of the fast. She should also offer a Kaffarah for each day of the two months, due to her delay in making up for the fast.

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Fasting by the elderly

The second question of Fatwa no. 14461

Q 2: What is the age that if reached by old people makes it permissible for them not to observe Sawm (Fast) of the blessed month of Ramadan and permits them to feed the poor instead? How should they feed the poor, i.e. should they do so at the end of Ramadan or day by day?

A 2: There is no fixed age at which old people are permitted not to fast Ramadan. Rather, it depends on the permanent inability to fast. To put it in plain words, if one cannot endure Sawm (Fast) due to being an old, it is permissible for him not to fast and to feed a poor person (as expiation) for every day (wherein he breaks Sawm) half a Sa` (1 Sa` = 2.172 kg) of the common food of the country. It is also permissible for him to give out all the fifteen Sa`s at the beginning of Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14449

Q: My father is very old and is unable to stand without my help. He was not able to observe Sawm (Fast) in the current Ramadan. He usually performs Tayammum (dry ablution with clean earth) to offer Salah (Prayer), as he is not able to perform Wudu' (ablution). He offers Salah either while sitting or

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lying on his side. What is the ruling on this?

A: First: If your father is unable to fast due to his old age, he should feed one Miskin (needy) person an amount of about one half a Sa` (1 Sa` = 3 kg. approx.) of dates, wheat, or similar staple food of the country for each day on which he breaks Sawm.

Second: If your father is unable to use water or cannot find someone to help him use it, he is permitted to perform Tayammum and offer Salah according to his ability, i.e., if he is unable to offer it while standing, he can offer it while sitting.

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Fatwa no. 18869

Q: Since my mother cannot endure Sawm (Fast) due to her permanent feebleness, she has not been fasting during Ramadan for the past twenty years. During this period she would feed a poor person (as expiation) for each day wherein she broke her fast. Three years ago she was divorced by my father. Now she is under the sponsorship of both me and my brother who does not live with us in the same house. As we have limited income, is it obligatory on her to feed the poor (as expiation) or should we do this on her behalf? It should be known that she has no financial resources. What is the amount of food that should be given to a poor person (as expiation) for each day? Should the amount of Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) that is due on her be paid by all of us, or does it suffice that one of us pays it on her behalf?

A: You should feed, on behalf of your mother who cannot endure Sawm permanently,

a poor person an amount of one and a half kilogram of the prevailing food of the country (as expiation) for each day wherein she broke her Sawm. It suffices that this be done by any of you. The same applies to Zakat-ul-Fitr, i.e. it suffices that any of you should pay it on her behalf.

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Fatwa no. 19577

Q: My mother suffers Alzheimer's disease which makes her forgetful and can recognize neither the relatives nor times, such as the month of Ramadan. Last Ramadan, for example, she did not fast. Moreover, she is feeble in the sense that she cannot eat food enough to enable her to fast. Is it obligatory on her to fast? What should she do regarding the past Ramadan that she did not fast? What should she do regarding Salah (Prayer), where she cannot recognize their due times and the number of Rak`ahs (units of Prayer) but she performs Salah according to her estimation? Please give us a Fatwa, may Allah reward you!

A: If the condition of this woman is as mentioned in the question, it is obligatory on her neither to perform Salah nor observe Sawm (fast), since, as mentioned in this case, she is not accountable for her actions. The Prophet (peace be upon him) said: ﴾There are three whose actions are not recorded: an insane person until he is restored to sanity, a sleeper until he awakens, and a boy until he reaches puberty.﴿ The person whose mind became disordered has the same ruling as an insane person.

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Fatwa no. 21727

Q: Through this letter I would like to inform you that my mother has now reached miserable old age, where she is unaware of anything regarding religion or worldly affairs. She can only recognize my voice. She cannot differentiate night from day, nor can she recognize anything else. The matter of the obligation of Sawm (Fast) on her bewilders me. Is there any Kaffarah (expiation) obligatory on her, since she is so disabled that she cannot carry out any of the pillars of Islam? It should be known that this is due to neither negligence, laziness nor Kufr (disbelief) on her part. Rather, this is due to old age. Please give me your Fatwa (legal opinion issued by qualified Muslim scholar). Is it obligatory on us to feed the poor on her behalf? May Allah guide you and grant you success.

A: If the reality is as you mentioned, your mother owes nothing, since she is no longer Mukallaf (person meeting the conditions to be held legally accountable for their actions), because she lost her memory as a result of her old age.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The Sawm of an Ill Person

Fatwa no. (18295)

Q: Shaykh Muhammad Mutawally Al-Sha`rawy, may Allah guard him, said about the Ayahs (Qur'anic verses) no. 183, 184 in Surah (Qur'anic chapter) Al-Baqarah: that any one who is ill or on a journey must not fast and must compensate for that missed Sawm (Fast); but he affirmed that this applies to any kind of illness, even if Sawm causes the patient no harm and constitutes no threat upon him. He also said that no traveler should fast and must compensate for the days that he missed. He took evidence from what Allah (Glorified be He) says: (and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.) **He says: "the same number of days", which means: making up for the missed days, and not "and if they did not fast, then the same number of days".**

In short, he said that any one who is ill or on a journey must not fast and must compensate for the missed days, taking evidence from the word: "the same number of days must be made up for from other days". So, he affirmed this must be done whether or not the patient or the traveler observes Sawm. What is the ruling on this?

Is it right that any one who is ill or on a journey must not observe Sawm, taking evidence from this Ayah?

A: Any person who is ill and finds it difficult to observe Sawm, or who is on a journey, has Rukhsah (concession) not to fast on the daytime of Ramadan, according to what Allah (Exalted be He) says: (and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.)

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However, if they observe Sawm, then it is valid, according to the Hadith narrated by `Aishah (may Allah be pleased with her): (that Hamzah Ibn `Amr Al-Aslamy (may Allah be pleased with him) asked the Prophet (peace be upon him): Shall I fast while traveling? And, he used to fast a lot. He said: You may fast if you wish, and you may not fast if you wish.) Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah).

But, if they fear to be harmed as a result of Sawm, they must not fast, because of the Hadith narrated by Jabir (may Allah be pleased with him) who said: (the Prophet (peace be upon him) was as on a journey and saw a crowd of people, and a man was being shaded (by them). He asked: "What is the matter?" They said: "He (the man) is fasting." The Prophet (peace be upon him) said: "It is not righteous that you fast while being on a journey.")

Allowing the traveler not to fast is generally better, due to the Hadith narrated by Hamzah ibn `Amr Al-Aslamy: (He said: "O Messenger of Allah! I am capable of fasting while traveling, is there anything wrong in that?" He (peace be upon him) said: "It is a Rukhsah from Allah (Exalted be He). Anyone

who takes advantage of it, it will be good for him, and anyone who prefers to fast, there will be no blame on him.") Related by Muslim.

As for the problem that you encountered concerning the superficial meaning of the Ayah in Surah Al-Baqarah, it can be solved

Insha'a-Allah (If Allah wills) when you know that there is an omitted phrase that is assumed to be: "and he does not fast". Then the meaning becomes: any one who is ill or is on a journey and he does not fast, the same number of days must be made up for from other days. This has been clarified by scholars, and there are many similar examples of it in the Qur'an, the Sunnah (acts, sayings or approvals of the Prophet) and the language of the Arabs that we can not mention in detail in this respect.

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Fatwa no. (16120)

Q: I underwent an operation in Ramadan, and I stayed in hospital till the end of the month. How can I make up for the days of the month that I could not fast? And, if I can not make up for the Sawm (Fast) till next Ramadan, how can I make up for it in both cases?

A: It is permissible for you not to fast in Ramadan if you have an illness that makes Sawm difficult or impossible for you. Then, you can compensate for the days of Sawm that you missed whenever possible, even if another Ramadan passes, because you have an excuse for delaying this compensation. Allah (Exalted be He) says: ﴿Allâh burdens not a person beyond his scope.﴾ And, Allah (Glorified be He) also says: ﴿and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴾

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However, if the compensation for the missed Sawm is delayed till the following Ramadan without a valid excuse, you have to repent to Allah (Exalted be He), make up for the days that you did not fast and feed one Miskin (needy) for every day as Kaffarah (expiation), which is half a Sa` (1 Sa` = 3 kg. approx.) from the country's staple food, which is equal to one and a half kilos, given to the poor, even to one person only.

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Fatwa no. 16052

Q: I have been suffering an illness for several years. The illness began in a previous Ramadan that I have not been able to make up for till now, since I am still being under treatment. Every three months I undergo an operation in the hospital for the completion of treatment that extends over five years. It should be known that I work far away from the area where I lived, which makes it very difficult for me to fast. Thus, what should I do? Please advise us. May Allah reward you.

A: You should count the days in which you did not fast in Ramadan and make up for them after Allah (Exalted be He) grants you recovery from your illness. If the illness continues with you and your case is hopeless,

you should feed a poor person for each day.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15270

Q: I have suffered from diabetes for four years. I used to fast Ramadan every year, but over the last two years I have found it too hard to fast. My physician decided that I should break Fast, but I continued to fast some days and break Fast on other days.

Am I to be rewarded by Allah for these days which I fasted?

Should I make up for the days on which I broke Fast?

During this time I was still a student, so my father paid to feed needy people for each day on which I broke Fast. Now, all praise be to Allah, I work and earn enough money; should I repay to my father the money he paid to feed the needy people on my behalf or use the money to feed more needy people?

A: You have to make up for the days on which you broke Fast in Ramadan and should also offer Kaffarah (expiation) for the days on which you broke Fast and did not make up for before the next Ramadan. The Kaffarah is half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of

the country, which you should give to needy people or just to one person in proportion to the number of these days. The Kaffarah that your father paid on your behalf is counted and you do not have to offer it again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15346

Q: It happened that my wife suffered some burns on her body in 1408 A.H., and she was hospitalized for treatment. She remained there till the end of the year, which prevented her from fasting the month of Ramadan in that year (i.e. 1408 A.H.). She could not fast because of the instructions of the doctor, since her body was bleeding and she was receiving glucose nutrition. She was also obliged to make up for a week of Sawm (Fast) that she missed in Ramadan of 1407 A.H. When she left the hospital, she managed to fast the Ramadan of 1408 A.H. and then fasted the week of the previous Ramadan of 1407 A.H. Is her Fast this way correct, where she observed Sawm for what she missed in 1408 A.H. first and then a week of what she missed in 1408 A.H.? Please clarify the issue and the manner of expiatory Sawm or feeding the poor if there is anything obligatory on her.

A: The way she made up for the days of Sawm she missed of Ramadan is correct. Yet, if she could fast the seven days before the following Ramadan, she should feed a poor person as Kaffarah (expiation) for each day,

because she delayed making up for them till the next Ramadan. Her way of Sawm is correct.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17193

Q: I am a thirty-eight year old woman with five children: three sons and two daughters. My eldest son studies at university and some of them are in the elementary stage and the others are in the preparatory stage. I want to inform Your Eminence that I have been suffering nephritis and have been receiving treatment for ten years. During this period, and with the approval of my husband, I underwent a surgical operation to have a ligature. Yet with the passage of time the illness has aggravated and I got renal failure. Then I have been undergoing dialysis twice a week. In the month of Sha`ban 1414 A.H. Allah (Exalted be He) conferred His blessing on me and my brother donated me his kidney. The implant succeeded, thanks to Allah (Exalted be He). Yet I am still receiving treatment and the doctor asks me not to offer Sawm (Fast). Thus, I hope Your Eminence will give me your Fatwa (legal opinion issued by qualified Muslim scholar) regarding whether it is obligatory on me to make up for the days I missed or feed the poor as Kaffarah (expiation) for this. Note that I was prevented from fasting by a Muslim Sudanese doctor. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

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A: If you cannot fast, because of your illness or for fear that this may result in delaying the healing of your illness, it is permissible for you not to fast but you should make up for the days of Sawm you missed. After Allah (Exalted be He) grants you recovery you can make up for these days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14142

Q: I suffer from heart disease and I was subjected to electronarcosis in the hospital of Buraydah. The doctor prescribed continuous therapy for me. I find it too difficult to fast Ramadan. I also suffer from some other ailments in my abdomen, such as colitis and very severe constipation. I hope Your Eminence will give me Fatwa (legal opinion issued by qualified Muslim scholar) regarding Sawm (fast) and what should I do. May Allah protect you.

A: You should make up for the days of Ramadan you failed to fast when you recover from your illness. If this is an incurable illness, you should offer Kaffarah (expiation) by feeding a poor person for each day of fasting you missed. The amount of food you should give to a poor person is half a Sa` (1 Sa` = 3 kg. approx.) of wheat, rice or other such staple food.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14092

Q: I would like to tell Your Eminence that in the year 1404 A.H. I was afflicted with renal failure, whereupon I underwent a surgical operation to have a kidney transplant. The operation was successful, praise be to Allah. Yet during the period from 1404 to 1409 A.H. I could not fast the blessed months of Ramadan. I have been feeding a poor person for each day of Sawm (Fast) that I missed till the end of the year 1409 A.H. After this the doctor allowed me to fast with the beginning of Ramadan 1410 A.H. In 1411 A.H. I made up for the Ramadan of 1405 A.H. Thus, there remain four Ramadans I must make up for. Please guide me whether it is sufficient to feed the poor as Kaffarah (expiation) for the four months or whether I should make up for them by fasting. May Allah guard you.

A: You should make up for the days you failed to fast due to your illness, because now you have recovered from your illness. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 20768

Q 2: I had an accident two years ago. During this period I was not able to perform Sawm (Fast). Thus, I fed a Miskin (needy) for each day and performed compensatory Sawm for a month. But, there is one month left, should I perform compensatory Sawm or feed Miskins? All praise be to Allah, I can now perform Sawm, but I am still paralyzed. I hope you will give me your Fatwa (legal opinion issued by qualified Muslim scholar) concerning this matter.

A 2: If you can perform compensatory Sawm for the days in which you broke your Sawm, you should perform it. However, you should not feed Miskins in this case, because it is only obligatory on a person who can not perform compensatory Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20213

Q 2: I broke fast for twenty-five days during Ramadan, and fasted for only five days. This is because I get a terrible headache all day whenever I fast. I even suffered from a painful headache during the five days that I fasted, to the extent that I could barely prostrate while praying. Before this year, I fasted normally without suffering any headaches.

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Due to my misunderstanding of religious texts concerning asceticism and renouncing worldly pleasures, I would spend one or two days without having even one meal. This resulted in my suffering from a constant headache for ten months. I checked with a doctor who prescribed me some drugs and ordered me not to skip any meal and not to starve myself. Therefore, whenever I fast or skip a meal, this terrible headache strikes me. Kindly give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard before the next Ramadan comes or death overtakes me.

A: You have to make up for the days on which you broke fast during Ramadan as soon as possible. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ You do not have to do anything else, unless you postpone making up the missed days while being able to do so, until the next Ramadan comes. In this case, you would have to make up the days and also feed a needy person one and a half kilograms of foodstuff for every day you broke fast. There is nothing wrong with making up for these days separately.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The first question of Fatwa no. 19810

Q 1: In the year 1409 A.H. it was Allah's (Glorified be He) destiny that I was afflicted with renal failure, which made me break my Sawm (Fast) three days in Ramadan. Three months later I underwent a surgical operation for a kidney transplant. The operation was successful, thanks to Allah (Glorified and Exalted be He). In the year 1410 A.H. (i.e. after the kidney transplant) the doctors advised me not to fast due to my need to drink large amounts of water and some medicines. After that, I suffered from blood pressure, i.e. in the year 1411 A.H. Yet, I have managed to fast Ramadan till now, praise be to Allah, but until now I have not made up for the month of Ramadan or the three days I did not fast.

- Is there Kaffarah (expiation) that I should make for the previous months of Ramadan?

- Is it permissible to give the total sum to just one person?

- Is it permissible to give it in the form of money? If so, how much is it?

A 1: It is obligatory on you to fast the days you failed to fast, once you are able to do so, since this is an obligation that you owe. You should both feed a poor person half a Sa` (1 Sa` = 3 kg. approx.) as Kaffarah for each day and make up for these days. You should feed a poor person for each day of Sawm you missed, because you delayed making up for it despite your ability to fast. It is up to you whether you give the whole Kaffarah to one poor person or more.

May Allah facilitate your affairs and the affairs of every Muslim.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14129

Q: My wife was predestined to be injured by fire as the kerosene refrigerator burst into flames. Some parts of her body were injured due to this fire years ago. Then, Ramadan came while she was being treated in the hospital and was pregnant as well. Then, she gave birth to a baby in the hospital during her illness. She stayed in the hospital for a year and did not perform compensatory Sawm (Fast) for Ramadan of that year. She is still ill in the hospital; sometimes she is pregnant and some others she is ill. As I mentioned, she did not perform compensatory Sawm until now. Is she obliged to perform compensatory Sawm or anything else?

I hope you will give us your Fatwa (legal opinion issued by qualified Muslim scholar) concerning these religious matters that Your Eminence sees as well as the necessary action that should be performed, including compensatory Sawm or anything else. May Allah safeguard you, enlighten your sight and insight. As-salamu alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy and Blessings be upon you).

A: Your wife should perform compensatory Sawm for the days she broke her Sawm in

Ramadan. However, if she delayed it until another Ramadan passes without an excuse, she should perform Kaffarah (expiation) in addition to compensatory Sawm by feeding a Miskin the equivalent of half a Sa` (1 Sa` = 3 kg. approx.) of wheat, rice, etc. of the staple food of your country, for every day of Sawm she broke.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13911

Q: I underwent surgery at the beginning of Ramadan, during which I did not perform Sawm (Fast) according to the recommendation of the doctors. I gave out wheat equivalent Mud (a dry measure of half bushel, 543 grams) of wheat. I asked scholars; some of whom said that feeding Miskins (needy) is valid, while others said that I must perform Sawm for this month. I hope Your Eminence will answer the following questions, take into consideration that two years have passed and I did not perform Sawm for this month:

1 - Should I perform Sawm for this month or is feeding valid?

2 - If it is not valid, is it permissible to perform Sawm for this month before next Ramadan?

A: You should perform compensatory Sawm for the days you broke your Sawm in Ramadan at the time of the surgery. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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Moreover, you should feed a Miskin (needy) for every day you delayed the performance of compensatory Sawm until after the next Ramadan had come.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14163

Q: My eleven-year-old daughter has to observe Sawm (Fast) in Ramadan this year, but she suffers from epileptic fits and has to take her medication every day. If she doesn't, the disease will overtake her again. Should she fast this year or not?

A: If your daughter has not yet reached puberty, she does not have to observe Sawm, for she is not Mukallaf (person meeting the conditions to be held legally accountable for their actions). The Prophet (peace be upon him) said: (There are three (persons) whose actions are not recorded...) and he mentioned among them the young until they reach puberty. However, if your daughter has reached puberty and is unable to fast, she is to break fast and make up for it if she can. However, if her disease is incurable, she should feed a needy person for each day on which she breaks fast. Allah (Exalted be He) says: (but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).) The amount of food that should be served is half

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a Sa` (1 Sa` = 3 kg. approx.) of rice, wheat, or similar staple food of your country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14291

Q 1: I had a kidney transplant after suffering from kidney failure three years ago. Two Ramadans passed in the last two years in which I broke my Sawm (Fast) and fed a Miskin (needy) according to the recommendation of the doctor that I was not able to perform Sawm. The reason is that I was not able to delay my prescribed drug from the morning to the evening, and that I should drink no less than three or four liters of liquids to enable my kidney to work well. This year, the doctor informed me that there is no objection to perform Sawm, and I do, in fact, continue fasting, all praise be to Allah. What should be done about the two previous months of Ramadan, in which I broke my Sawm? Should I perform compensatory Sawm in my current state, even if I am afraid of the deterioration of my state, may Allah forbid!

A 1: If the doctor, who told you this was Muslim, and you fed Miskins for the two months in which you broke your Sawm, and now your health is better and you are able to perform Sawm, you should fast in the future without repeating the Sawm of the previous months.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14984

Q: I would like to inform you that I am an old man, about eighty years old. I am a heart patient and I take tranquilizers three times a day according to the recommendations of the doctor. I have never stopped taking such pills. The blessed Ramadan has come and it might be difficult for me to perform Sawm (Fast). I hope that you will inform me urgently with your legal opinion, as I fear Allah (Glorified and Exalted be He). May Allah grant you success to what pleases Him, and safeguard you!

A: If the reality is as the questioner mentioned, he is permitted to break his Sawm to take the prescribed drugs, and then perform compensatory Sawm whenever he is able to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. (16134)

Q: Allah (Glorified be He) willed that I have been suffering from diabetes since I was about 14 years old

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and in 17 Muharram, 1411 A.H., I had kidney failure; and in 16 Jumada Al-Thany, 1412 A.H., I had a kidney transplant in the Arab Republic of Egypt, which cost me a large sum of money. When Ramadan, 1412 A.H. started, the doctor ordered me not to fast, so I fed one Miskin (needy) for each day. And, I have a follow-up in hospital every month and a half, so I asked the doctor about Sawm, and he told me to fast if I can, and not to fast if I am not able to, knowing that the doctor is a Muslim, and he is Sudanese.

Knowing, respected Shaykh, that the doctor told me that: If you fast, do not do a lot of work and do not sleep at night so as to make up for the liquids that you lost throughout the day. In addition, I take medicine for diabetes in the morning and in the evening, and another medicine between 9:00 am and 10:00 am, and between 9:00 pm and 10:00 pm. The doctor has also advised me to drink 4, or at least 3, bottles of mineral water, a day. Knowing that I argued with the doctor about Sawm and he did not tell me whether to fast or not, I ask Allah (Exalted be He), then Your Eminence, to answer my question, and tell me whether I can fast or not. May Allah reward you with the best!

A: You must fast if delaying the medicine till night will not cause you any harm, but if you find it difficult to fast or your illness worsens, or if taking the medicine is necessary during the day in which you have to fast, you do not have to fast and you must feed one Miskin for each day.

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This should be one and a half kilos of the country's staple food, if you are not likely to recover and are not able to compensate for the days that you missed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14970

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets, to proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed the question received by His Eminence the Grand Mufty from the director of Da`wah and Guidance Center in Najran, referred to the Committee from the Secretariat General of the Council of Senior Scholars, no. 4313, dated 21 Sha`ban 1412 A.H., regarding a man's wife suffering from kidney failure, stating the following:

His wife suffers from kidney failure and receives medical treatment at the Public Hospital in Najran. She cannot perform Sawm (Fast) as mentioned. We asked the husband to attach a medical report about the state of the patient from the hospital in which she receives treatment. We attach to Your Eminence the requested report received from Najran Hospital about the state of the patient. I hope you will give the man a legal opinion

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whether his wife should perform Sawm or not. As stated in the attached medical report, the patient suffers from chronic kidney failure and undergoes dialysis treatments three times a week. The duration of each session is four hours.

Upon considering the Fatwa request, the Committee answered that the patient is permitted to break her Sawm on the days which she receives dialysis treatments and the other days in which she is not on dialysis, if she cannot endure Sawm. She may make up for all of the days she broke her Sawm after Ramadan, if she can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18540

Q 1: I am twenty-nine years old. Since I suffer from renal failure, I undergo hemodialysis three days a week. During Ramadan, I fast for one day and break fast on the next. During the last Ramadan of 1415 A.H., I broke fast for twelve days, of which I have made up for only five days, with seven still remaining.

My question is: Should I do anything with regard to the remaining seven days? What should I do with regard to the next Ramadan, bearing in mind that I will do what I did before, i.e.

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fast for one day and break the fast on the next due to my sickness?

A: Allah (Exalted be He) has given permission for sick persons who cannot fast during Ramadan to break the fast. With regard to the days on which you broke the fast, you only have to make up for them. You should make up for these seven days as soon as possible and, likewise, for the days on which you will break the fast during the next Ramadan of 1416 A.H. For, Allah has made it a general ruling in His Saying: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19851

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets, to proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed the question received by His Eminence the Grand Mufty from the questioner, Head of the Kidney Department in Riyadh Medical Complex, Dr. Fahd ibn Ahmad Al-Kanhal. It was referred to the Secretariat General of the Council of Senior Scholars, no. 5315, dated 27 Sha`ban, 1418 A.H. The questioner asks the following:

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We have many patients suffering from chronic kidney failure, which is an incurable disease according to what is known about its nature. One of the medical treatments necessary to keep the patient alive is the continuous portable peritoneum purification. It entails laying a permanent artificial tube in the patient's abdominal wall. Liquid is injected into the abdominal cavity through the artificial tube four times a day, i.e. every six hours. This liquid contains salts, sugar and water, which are a kind of nutrition. Its function is to draw out the extra fluids and poisons from the body, the function that would be done by the healthy kidney. Some of these components are absorbed into the blood from the peritoneum membrane lining the abdomen and not through the stomach.

The question is: Is this method permissible in Ramadan, i.e. in the day of Ramadan? Appreciate your guidance, may Allah guide you!

A: If the reality is as you mentioned, this procedure of purification invalidates Sawm (Fast). If it cannot be delayed until the evening, and the disease is not expected to be cured, the patient should feed a Miskin (needy) for each day in which he or she breaks Sawm an amount of 1.5 kg in compensation for Sawm. If it is expected to be cured, the patients should perform compensatory Sawm after their recovery.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20914

Q 2: My mother has been suffering from kidney failure for nine years, and Ramadan comes while she undergoes dialysis to purify her blood. She goes to the hospital three times a week: Saturday, Monday and Wednesday. The dialysis functions through tubes and two injections, thus breaking one's Sawm (Fast). She has not performed Sawm of Ramadan for nine years on the days which she has dialysis treatments. When Ramadan passes, she makes up for the days in which she broke her Sawm without performing compensatory Sawm, as she goes to the hospital three times a week. What should she do, although nine months after Ramadan have passed? Is there any sin on her, as she made up for every day in which she did not perform Sawm without performing compensatory Sawm? I hope you will give us your legal opinion, may Allah reward you with the best!

A 2: If the reality is as you mentioned, she should perform compensatory Sawm for the days of Ramadan she did not fast. This compensation should take place in regular order: she should perform compensatory Sawm for the days of the first Ramadan, then the second...etc.

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Moreover, she has to expiate for delaying the compensatory Sawm by feeding a Miskin (needy person) for every day an amount of 1.5 kg of wheat, rice, dates or any other staple food known to the people of the country. This is included in the general meaning of the following Ayah (Qur'anic verse): (and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (21552)

Q 1: I suffer from kidney failure, and I undergo dialysis three times a week, that is, every other day; and in Ramadan, some of us can fast and some can not.

My first question is: Can those who are capable of observing Sawm (Fast) fast without having any rulings to follow? Knowing that some people say that their Sawm is not valid as there are some solutions that enter the body with the returning blood. Then, if the Sawm is not valid, what is the ruling to be followed? Does one have to compensate for the days he could not fast, or to feed, or do both? And, what is to be done concerning the years in which a person used to fast while undergoing dialysis?

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The second question is: Is it permissible to pray while undergoing dialysis without Wudu' (ablution)? And if not, what is to be done if the Zhuhr (Noon) and the `Asr (Afternoon) Prayers pass while we are having dialysis, and sometimes we are very tired as a result of the dialysis and we take a rest till the time of the Maghrib (Sunset) Prayer, so we pray them all together. Is this permissible?

Q: If delaying the dialysis till the evening during the days of Sawm is not possible, and the patient has to undergo dialysis while fasting, dialysis invalidates the Sawm because, according to what specialists mention, it involves taking the patient's blood out of his body into a machine and then returning it to the body with some chemicals and nutrients that are added to it, such as sugars and salts, and this invalidates the Sawm. In this case, the patient has to abstain from all that breaks his Sawm for the rest of the day in which he undergoes dialysis, unless it becomes necessary for him to break his Sawm the rest of the day because of his illness. If the patient is likely to recover, he must make up for the Sawm after his recovery; and if he is not likely to recover, he must feed one Miskin (needy) for each day in which he undergoes dialysis during the day in Ramadan. This is an amount of one and a half kilos of wheat, rice and so on, from the country's staple food.

The patient must perform each Salah (Prayer) on time before or after the dialysis if he can manage to do so, as it is not permissible to perform a Salah after its time ends or before it starts. Then, if the dialysis encompasses the rest of the Salah time, which means that the time of the Salah ends if it is delayed till after the dialysis,

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he must perform it at the beginning of its time if possible, or he must combine it with the one with which it is possible to be combined if he cannot pray the other Salah on time or if he finds it difficult to perform it after having the dialysis. So, he combines Zhuhr and `Asr Prayers at the time of the earlier one, which is Zhuhr, and combines Maghrib and `Isha' (Night) Prayers at the time of the earlier one. However, if the dialysis is to be done before the time of the Salah starts or at the beginning of its time, and the patient can not perform the Salah in this short period, he can delay it with the one that follows it if they can be combined. That is, he combines Zhuhr and `Asr Prayers at the time of the latter, because he falls under the same ruling as a patient. If it becomes necessary to have dialysis before one can perform the Salah at its due time, and the dialysis does not end until the

time of the Salah ends, and it can not be combined with another Salah, for example, if someone undergoes dialysis after the time of `Asr Prayer starts or before the time of Fajr (Dawn) Prayer starts, he is permitted to delay it and compensate it after the dialysis ends. This is so even if its time is over, only for the necessity, because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah (Exalted be He) also says: ﴾Allâh burdens not a person beyond his scope.﴿ Also, when the Prophet (peace be upon him) was occupied with fighting the Mushriks (ones who associate others with Allah in His Divinity or worship) on the day of Al-Ahzab and could not pray the `Asr Prayer, he delayed it till after the time of the Maghrib Prayer and then prayed the Maghrib Prayer after it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21274

Q: I suffer from renal failure. The doctor has forbidden me from performing Sawm (Fast), as it affects my health negatively and I cannot endure it. He decided that I should be treated by dialysis twice a week. I have undergone dialysis for a month and a half. Later I saw another doctor in Riyadh, who prescribed medication for me and diet. I eventually recovered, all praise be to Allah, but I broke my Sawm in Ramadan for three years. I performed Sawm this year with difficulty, as I consulted a doctor who recommended me to perform Sawm for ten days and then return to him to determine whether I could continue fasting till the end of the month or break the Sawm. When I came back to him, he told me to continue fasting till the end of the month. I hope you will advise me concerning the days in which I did not perform Sawm. Should I perform compensatory Sawm for these months, although I paid Kaffarah (expiation) for each month? If it is obligatory to perform compensatory Sawm, should I perform it for the three months in one year or only a month per year? May Allah safeguard you!

A: If the reality is as you mentioned and you fed the poor (as Kaffarah) for the previous years, as a trusted doctor told you that Sawm would affect your health negatively,

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as well as your inability to perform it in the future; your feeding of the poor was valid and there is no blame on you In sha'a-Allah (if Allah wills). If your health is now better and the doctor permits you to perform Sawm, you should perform it in the future and you are not permitted to feed the poor instead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (19306)

Q: My father went into the Intensive Care Unit in hospital at the beginning of Ramadan 1416 A.H. because he had heart failure and kidney inflammation as a result of a disturbance in his blood sugar level. He spent the first four days in a coma-like condition, and the rest of the month in a better condition, and he left the hospital a few days before `Eid-ul-Fitr (the Festival of Breaking the Fast) as his health had improved relatively, but he was still ill and taking a lot of medicine so the doctors ordered him to take it on time. He takes tablets for diabetes, blood pressure, and for strengthening the heart muscle, in addition to diuretics which help to discharge liquids from the body, three times daily: in the morning, at noon, and at night. He did not fast except four days of the whole month because of his condition, and he brought out two packs of rice, each of which weighs 45 kilograms, before the following Ramadan, 1417 A.H.,

and gave them as charity to two poor families. In Ramadan, 1417 A.H., he did not fast at all because his doctors ordered him not to fast. After `Eid-ul-Fitr he brought out two packs of rice as well, which a trustworthy person distributed over some poor people that he knows. However, he wants to be reassured and to know the Islamically lawful ruling on what he did, and to know from Your Eminence in particular what he must do in detail. May Allah grant you the best reward and recompense!

A: If your father is not able to compensate for the days that he missed because of a chronic disease, he must feed one Miskin (needy) an amount of one and a half kilos of food for each day. This amount can be given either to one person or to many people, and this will be a substitute for the compensatory Sawm (Fast), as Allah (Exalted be He) says: ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿ Therefore, the food that you brought out is considered more than the required amount, so you can consider the extra amount as Sadaqah (voluntary charity). But if your father is likely to recover and he can perform compensatory Sawm, he must wait until he is able to fast and then make up for the missed days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (19132)

Q: I have been suffering from depression and psychological disturbance for more than thirteen years, and I use some sedatives, but the number of tablets that I take have now reached 10 tablets per night, in addition to the medicine that I take for diabetes and the electroconvulsive therapy because my body has gained immunity against the medicine. I sleep about two hours only every night after taking the tablets, then I spend the rest of the night suffering from sleeplessness and psychological instability.

And, now that Ramadan is approaching, the time of taking the medicine will change and I will encounter a lot of suffering like last year, as I underwent a lot of exhaustion and fatigue by observing Sawm (Fast). Some scholarly students have told me not to fast and to feed poor people instead, and now I am not able to fast without sleeping and having rest. I beg Your Eminence to direct me to the right way, and I hope that your answer be written on paper so as to be evidence that I can show to my sons or any body who may suspect my attitude. May Allah guard you and reward you with the best!

A: If the case is as you mentioned, and you are unable to fast because you need to take the medicine during the daytime, and the illness you have continues throughout the whole year, it is permissible for you not to fast and you must feed one Miskin (needy) for each day, an amount of half a Sa` (1 Sa` = 3 kg. approx.), which equals one and a half kilos from the country's staple food, such as rice. May Allah grant you recovery and good health!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18832

Q: My wife is seventeen years old, and suffers from anemia. A doctor warned her not to perform Sawm (Fast), and she has not performed Sawm in Ramadan for three years except for a few days. In addition, she is not able to perform compensatory Sawm, because whenever she performs it for two or three days, she is taken to the hospital, and the doctor warns her against this. As her body is weak, I hope you will give us your legal opinion concerning the action she should take. May Allah reward you with the best!

A: If the reality is as you mentioned, your wife is not obliged to perform Sawm. However, she should feed a Miskin (needy) for each day she missed Sawm an amount of 1.5 kg of staple food. Allah (Exalted be He) says: (And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).) This means that the people who are unable to perform Sawm due to a chronic disease or old age can feed a Miskin for each day, as explained by Ibn `Abbas (may Allah be pleased with him and his father) and a group of Salaf (righteous predecessors). If she recovers from her illness and becomes able to perform Sawm, she should perform Sawm.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16477

Q: I had an accident ten years ago that caused me hemiplegia. Moreover, I have involuntary urination and excretion. A doctor advised me not to perform Sawm (Fast). Thus, I have not performed Sawm for the past ten years. I know that I should feed a Miskin (needy) for each day in which I did not perform Sawm. Is it permissible for me to pay money instead of food? How much should I pay for the ten years? Should I pay it to one person or to many people? Please advise us, may Allah benefit us and you!

A: If the reality is as you mentioned in the question that you cannot perform Sawm permanently, you should feed a Miskin an amount of 1.5 kg of staple food in your country. Allah (Exalted be He) says: ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿ You should not pay money instead of food, as it is not in accordance with the Nas (Islamic text from the Qur'an or the Sunnah).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15426

Q: My wife suffers from diabetes to the extent that she sometimes faints. Two female Muslim doctors treating her decided that she could not perform Sawm (Fast) or Hajj. Respected Shaykh, my wife was not able to perform Sawm last Ramadan due to her illness, and due to being pregnant, then, she miscarried.

The question is: What is the ruling as she is unable to perform Sawm especially after her miscarriage? What is the ruling on her inability to perform Hajj, taking into consideration that she did not perform the obligatory Hajj? Moreover, she is pregnant now, and is expected to give birth at the end of Sha`ban, what should she do about Ramadan this year? The doctors, who are treating her, still order her not to perform Sawm for an indefinite period. I hope you will give us your legal opinion, may Allah reward you with the best!

A: First, if the reality of your ill wife is as you mentioned, she should feed a Miskin (needy) for each day in which she do not perform Sawm an amount equal to half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of your country.

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Second, if she could not perform Hajj in person, she should deputize someone to perform the obligatory Hajj and `Umrah on her behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21042

Q: During last Ramadan, I was ill in the Military Hospital in Riyadh, as I suffered from pain on Friday, 29 Sha`ban and I spent the night in the heart center. Then, the doctors decided to perform a surgery on three arteries. Moreover, they advised me not to perform Sawm (Fast), as it would negatively affect my health because I suffer from hypertension, diabetes and asthma, according to the attached medical reports. Thus, I was prevented from performing this Faridah (obligatory act). In Muharram, 1420 A.H., I suffered from chest and liver diseases, resulting in me staying in the Military Hospital. After a checkup, I was given intense treatment, which the doctors advised me to take three times daily for nine months starting from 12 Safar, 1420 A.H. Your Eminence Mufty (Muslim scholar qualified to issue legal opinions), I am seventy years old, and I am confused concerning how to make up for the days in which I broke my Sawm during the blessed Ramadan, 1419 A.H. Thus,

I hope you will give me your legal opinion concerning making up for these days.

A: If you are not able to perform compensatory Sawm permanently, you should feed a Miskin (needy) for each day an amount of 1.5 kg (of staple food). You are not obliged to perform Sawm. Allah (Exalted be He) says: ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿ In this Ayah (Qur'anic verse), the ruling on the person who can fast with difficulty is abrogated, based on Allah's Saying: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ but remains the ruling on the person who is unable to perform Sawm whether due to old age or incurable illness. If you expect to recover and make up for the days in which you could not perform Sawm, you can break your Sawm and perform compensatory Sawm when you are able to do so. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20574

Q: My wife suffers from physical pain. She could not

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perform Sawm (Fast) of the previous Ramadan. And she will not be able to perform Sawm of the following Ramadan. Thus, we ask you to give us your legal opinion concerning how she should make up for this and the Kaffarah (expiation) she should offer. May Allah bless you.

A: If your wife is expected to recover, she should perform compensatory Sawm for the days in which she broke her Sawm. She should do this after she recovers. If she is not expected to recover in the future, she should feed a Miskin (needy) person for each day in which she broke her Sawm an amount of 1.5 kg of staple food of your country. This compensates for performing Sawm, as this Fatwa was reported from a group of the Companions (may Allah be pleased with them) of the Prophet (peace be upon him).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20022

Q 2: My mother is 58 years old. She became ill on 7 Rajab, 1418 A.H, which resulted in being handicapped. Later, she began to recover, all praise be to Allah. She did not perform Sawm (Fast) in Ramadan, so that she would be able to take her medications and eat, because she suffered from incontinence, may Allah safeguard you. Should we feed Miskins (needy) on her behalf? Is she obliged to offer Kaffarah (expiation), and what is its amount?

A 2: If your mother is able to perform compensatory Sawm for Ramadan in the future, after recovering, she should wait till then. She should perform compensatory Sawm, and she is not obliged to offer Kaffarah. However, if her illness is permanent and she cannot perform compensatory Sawm in the future, she should feed a Miskin for each day in which she broke her Sawm an amount of half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country, which is about 1.5 kg.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14486

Q: My wife is nearly 50 years old. She is completely paralyzed and has not spoken for five years. Four years have passed and she has not been able to perform Sawm (Fast) in Ramadan. We did not feed Miskins (needy) as we did not know. Moreover, she is still extremely ill, and cannot move or speak except through signs. We do not understand anything she says except the Shahadah (Testimony of Faith), which she can say. Based on her condition, I hope Your Eminence will give me a legal opinion concerning the rulings on her acts of `Ibadah (worship) and the Sawm or its compensation that she should perform. May Allah safeguard you!

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A: If two or more trusted doctors decided that your wife's illness cannot be cured, she should feed a Miskin for each day in which she did not perform Sawm in the past as well as the days that she would not fast in the future an amount of half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country. May Allah grant her good health and reward you with the best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14460

Q 1: A person fell ill and was hospitalized; therefore, he did not perform Sawm (Fast) for some days in Ramadan, but later recovered. He performed compensatory Sawm for some of the days of the previous Ramadan, then the following Ramadan came and he did not make up for the previous missed days. Is it permissible for him to make up for these days after the second Ramadan, as he intends to make up for them?

A 1: This person should continue making up for the days in which he did not perform Sawm due to his illness, even after the next Ramadan. Moreover, he should feed a Miskin (needy) for every day of compensatory Sawm he delayed without a legal excuse till the next Ramadan came.

Q 2: A person was once ill for four years, in which he did not perform Sawm. He has now been healthy for ten years and performs Sawm,

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but has not performed compensatory Sawm for the previous four years during which he was ill. What should he do?

A 2: The person in question should perform compensatory Sawm for the days of Ramadan in which he broke his Sawm throughout the four years he was ill. In addition, he should feed a Miskin for each of these days because he delayed the compensatory Sawm till a following Ramadan has come without a legal excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 14647

Q: Our father is old and has been suffering from a brain stroke for a year and a half. He is bedridden and only looks at us without speaking or moving. We do not know whether he recognizes us or not, and he has remained in the hospital throughout this entire period with a male nurse to care for him. We are with him constantly, taking care of him and turning him in the bed every two hours. Outwardly, he is shining in a way that indicates happiness, praise be to Allah. Our father has been an upright and devout man throughout his life, may Allah restore his health. He used to recite the Qur'an and never approached a Munkar (deed which is unacceptable and disapproved by Islamic law and Muslims of sound intellect), everyone acquainted with him knows this. He taught us Islam, all praise be to Allah, till it has become more precious to us than our souls,

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children and everything in this world. We exerted every effort for the sake of treating him, but our efforts were in vain - La hawla wala quwwata illa billah (there is neither might nor power except with Allah!). The question is:

1- What are the Ayahs (Qur'anic verses) and Hadiths regarding the trials that afflict a weak, upright believer who stops all forms of `Ibadah (worship) during his illness?

2- What should we do to dedicate to him Salah (Prayer), Du`a' (supplication) and Qur'an recitation we can do during his life, and what can we send forth for him and our mother who died thirty years ago? I hope you will provide us with a convincing, useful answer, may Allah reward you with the best!

3- We asked for a Muslim male nurse, but a non-Muslim came. We tried to send him back, but he appears to be kind and takes care of our father well. Thus, we kept him with our father and we try to convince him to embrace Islam. Is it permissible to keep him with our father? What do you advise us in this respect?

4- Last Ramadan, we asked many shaykhs concerning what we could do for our father, but we did not get a proper detailed Fatwa (legal opinion issued by qualified scholar). Thus, we fed a Miskin (needy) for each day in which he did not perform Sawm (Fast) an amount of a kilogram of rice and some dates. What should we have done, taking into consideration that our father does not

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perform any act of `Ibadah, due to his condition and inability to recognize anything? He merely stares at us. However, we fear that he perhaps is aware of his state and is discontent with his condition. And Allah knows best.

The doctors say that he is unconscious, therefore, we have let his beard to grow as it was and have not trimmed it? Should we shorten it, or leave it as it is?

5- Whenever we remember his condition while praying, sleeping, at home or work or elsewhere, we blame ourselves, thinking what should we do, and what a disaster has

afflicted us and our father. We wonder whether it afflicted our father due to the many sins we committed, or due to his own sins. However, we as well as others know that he has been upright all his life.

We hope you will clarify these matters for us, may Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: First, verily Allah (Glorified and Exalted be He) afflicts people in this world and makes a trial of them with evil and good, illness and good health, distress and well-being, to test the patient and gratitude people. Then, He will reward them on the Day of Judgment. Allah (Exalted be He) says: ﴾and We shall make a trial of you with evil and with good. And to Us you will be returned.﴿ ,

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Allah (Exalted be He) states: ﴾And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).﴿ A Muslim must be patient and wait for Allah's reward if he is afflicted with misfortune, and thank Allah if something good happened to him. The Prophet (peace be upon him) stated: ﴾Remarkable are the affairs of the believer! Verily in every act there is good. If good befalls him then he reaches out in thanks and appreciation then that is best for him. Yet if harm or evil occurs then he shows patience and perseverance, then that is best for him. But that is not for any other except the believer.﴿

Second, what is permissible for you is to supplicate to Allah to restore your father's health, to forgive him, to grant him a good end and to reward him with the best for the illness that has afflicted him. Moreover, you are permitted to pay Sadaqah (voluntary charity) for his sake and maintain his ties of kinship. You should do the same for your deceased mother. In addition, you should carry out his legal will, if he has one, and be patient in nursing him and wait for the reward of Allah (Exalted be He).

Third, as your father is unconscious and does not recognize anything, he is not required to perform any physical `Ibadah such as Sawm, Salah (Prayer), because

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legal accountability for actions depends on the mind. If he is unconscious, he is no longer legally accountable for his actions.

We hope that Allah (Glorified be He) will restore your father's health and grant you patience in waiting for His reward for nursing, which will indeed be great!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21209

Q 1: My grandmother (my Allah be merciful to her) died two years ago, but she was unable to perform Sawm (Fast) in Ramadan, as she was ill and feeble-minded. What is the ruling? Should I pay Sadaqah (voluntary charity) for each day in which she did not perform Sawm, or what should I do?

A 1: You should feed a Miskin (needy) for each day in which she did not perform Sawm an amount of half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country. Ibn `Abbas (may Allah be pleased with him and his father) commented on the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed﴿ that it is not abrogated, as it concerns the elderly who are not able to perform Sawm. (Related by Al-Bukhari (may Allah be merciful to him)). Therefore, if she lost her ability to reason, she is obliged to nothing, as the Prophet (peace be upon him) stated: ﴾There are three (persons) whose actions are not recorded...﴿ and mentioned that one of them is: ﴾A mentally ill person, till he is restored to consciousness...﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fifth question of Fatwa no. 18449

Q 5: I am ill and the doctor has asked me not to perform Sawm (Fast). This doctor is Muslim and performs Salah (Prayer) with us in the Masjid (mosque). Should I follow his advice, taking into consideration that I cannot endure abstaining from water for more than two hours? If I do not perform Sawm, is it possible to feed a Miskin (needy) for each day in which I break my Sawm through the program of feeding a fasting person coordinated by charities or the Islamic Relief Organization? Appreciate your guidance, may Allah guide you.

A 5: If the reality is as you mentioned, it is better to break Sawm, as it will be beneficial for you and will rid you of any difficulty while you have a legal excuse - illness. You should perform compensatory Sawm when you recover, and you are not obliged to feed Miskins in this case. However, if you lose hope of recovering or of the ability to make up for these days, you will be required to perform compensatory Sawm and, in this case, you should feed a Miskin for each day you did not fast or give out an amount of half a Sa` (1 Sa` = 3 kg. approx.) of wheat, rice, dates or anything else of the staple food of the country. The poor and Miskins are everywhere; however, if you find a trusted organization that you can deputize to feed the Miskins, there is nothing wrong in that

In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17995

Q: A chronically sick woman did not observe Sawm (Fast) during Ramadan last year. Even now, she cannot make up for the days she missed in Ramadan, bearing in mind that she did not fast the entire month of Ramadan. Moreover, she is unable to pay expiation or feed poor persons. I would like also to inform you that doctors asked her not to fast. What should she do? What if she dies? May Allah bless you and grant you success!

A: If the reality is as you mentioned, this woman should feed a poor person for every day she breaks Fast. The amount of what she pays to the poor is 1.5 kilogram of the common food of the country for each day she missed. However, if this is beyond her financial ability, she is excused. Allah (Exalted and Glorified be He) states: (So keep your duty to Allâh and fear Him as much as you can) In any case, the liability will be discharged if a beneficent

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relative or someone else feeds poor persons on her behalf. No doubt, such a person will be rewarded by Allah for doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second Question of Fatwa no. 17029

Q 2: I contracted diabetes before Ramadan 1413 AH and doctors asked me not to fast the days of Ramadan of that year and the next year 1414 AH as well. I am being treated with insulin injections three times a day. Should I make up for the days I missed in Ramadan? Please, be informed that I am financially supported by my father. How should I feed persons in case I am duty-bound to do so? May I calculate the total value of the food that I should give to the poor and pay its value in cash all at once?

A: If you cannot observe Sawm (Fast) because of this illness, you may break Fast. Later, if you can make up for the days you missed, you should do so. If you are perpetually unable to make up for them, you should feed a poor person 1.5 kilogram of the local staple food for each day you broke Fast, thus discharging the obligation of Sawm. It is also permissible to calculate the total amount of food and give it all at once to one or more poor persons at the beginning, or at the end of Ramadan. We ask Allah to cure you of all harms.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 16830

Q: Suffering from diabetes, hypertension and cholesterolemia, I am duty-bound to make up for two months and ten days as missed Ramadan fasts. Moreover, I gave birth to a child during Ramadan and doctors asked me not to fast. Is it permissible for me to pay expiation for the missed fasts? If yes, how much should I pay? Is it permissible for my children to observe Sawm (Fast) on my behalf while I am still alive?

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You should make up for the Ramadan fasts you missed during past years. If you cannot make up for missed fasts because your illness is incurable, you should feed a poor person per each day half a Sa` (1 Sa` = 2.172 kg) of the local staple food, which equals 1.5 kg. Such Kaffarah (expiation) may be given in total to one poor person and may be given all at once. However, it is impermissible for your children to observe Sawm on your behalf while you are living.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 16556

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed the submitted question by the director of Da`wah and Guidance Center to His Eminence the General Mufty at Abha in his letter no. A/9/566, dated 5 Sha`ban 1414 A.H, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 3590, dated 8 Sha`ban 1414 A.H. His Eminence attached a question from a person stating:

My daughter is about thirteen and half years old, meaning she is pubescent and Mukallaf (person meeting the conditions to be held legally accountable for their actions). She has been diagnosed with epilepsy, and is currently being treated with medication which must be administered during the day and night. Taking into consideration that she still suffers from this disease and has seizures if she does not take the pills to be swallowed with water - on their prescribed time either day or night - is it permissible to pay Kaffarah (expiation) for not observing Sawm (Fast)? Is it permissible to pay the Kaffarah of the entire month all at one time? The girl in question has been ill for eleven years and is still undergoing treatment. Please advise, may Allah grant you success!

Then, a reply was sent to His Eminence with a letter no. 2/2395, dated

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25 Sha`ban 1414 A.H, requesting him to send the attached medical report. His Eminence reply was sent in letter no. A/9/641, dated 3 Ramadan 1414 A.H, with a medical report, stating: "The patient suffers from epileptic attacks. She regularly takes medicine for this reason five times a day during the day: 6 am, 7am, 8 am, 3 pm, and 4 pm. The medicine cannot be given only once or twice during the day or night."

After studying the question the Committee answered that her father should pay 15 Sa` (1 Sa` = 2.172 kg) if Ramadan is thirty days. If it is twenty nine days, he should pay 14.5 Sa`. He should pay them to the poor, even if one poor person either in the beginning of the month, during it, or at the end of it; until Allah cures her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14273

Q: My father has been ill for about a year. He was not aware that the month of Ramadan had commenced, and when he recovered he did not make up this month. It should be known that he was devotedly committed; however, the illness was extremely severe.

He died when he was over ninety years old. He left a son who works and has children, as well as, daughters who are married. Is it permissible for his family to make up these days or pay Kaffarah (expiation) on his behalf?

A: If he recovered from his illness and did not make up the missed days while he was alive, one of his family members should make up the Sawm of these days on his behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14458

Q: My father (may Allah be merciful to him) died about twenty years ago after suffering from a chronic disease. The illness became so severe culminating in his suffering from intense thirst. He used to drink water every now and then. No matter how much water he drank, it would not quench his thirst. We used to give him a cup of water about every five minutes. If we would give him more water, he would drink it due to extreme thirst.

His Eminence Chairman, the reason for the above mentioned explanation is to tell you that my father could not observe Sawm (Fast). During these years of illness, he witnessed Ramadan and fasted fourteen days with great hardship. At the time of

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Iftar (breaking the Fast), he used to be extremely hungry and thirsty. He could not complete Sawm of the remaining sixteen days of that month, and he continued to suffer from this illness until the next Ramadan when he could not fast at all. He (may Allah be merciful to him) lived for about three months after that Ramadan, may Allah admit him to Paradise, while having to make up for 46 days. I asked some scholars who told me that there is nothing upon him as long as he continued to suffer from illness until his death.

After hearing some scholars on Saudi radio with different opinions to what I was told and out of my desire to discharge the obligation of my father and to act according to the rulings of Shari`ah (Islamic law), I would like to know Your Eminence's opinion and ask that you give me a written answer. May Allah reward you with the best! May Allah grant you success in the way of goodness and guiding Muslims! If there is a Kaffarah (expiation) to be paid, please clarify it and its description. Is it permissible to send it to the deserving recipients through organizations like Snabil Al-Khayr?

If there is Sawm to be observed, is it permissible for his children, including me, to share out these days among ourselves, with each

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fasting some days? Should we share out the Kaffarah and Sawm if we have to do both of them? Would his obligation be discharged? Anyhow, I am waiting for the Shari`ah ruling in a written answer by you. May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you mentioned that your father was ill until he died and that he was not able to fast Ramadan during his illness until he died; then, there is nothing upon your father: neither making up for these days nor Kaffarah (expiation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14525

Q: My sister's husband suffered from cancer, may Allah protect us and you from it, and underwent surgery. In that year 1411 A.H., he became very sick before, during, and after Ramadan. He died after Ramadan, may Allah admit him to Paradise. He did not fast the Ramadan of that year.

The question is: How much Kaffarah (expiation) should be paid for a missed day? Is it a Sa` (1 Sa` = 2.172 kg), more, or less? Is it permissible to give rice instead of wheat? Is it permissible to give only wheat? Should the Kaffarah be paid all at once on one day or day by day?

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We would like to know the answer to this question. It should be known that his wife, my sister, will pay this Kaffarah. He had young children and two wives, my sister and her co-wife who is from our tribe. He also was burdened with debts.

A: If your sister's husband continued to suffer from this illness before Ramadan until his death, you have not to make up for the missed days or to pay Kaffarah. He is exempted from Sawm during Ramadan due to illness, and because he could not fast after Ramadan due to the continuation of his disease until death.

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The second question of Fatwa no. 21488

Q 2: My father died and did not fast Ramadan due to illness? Should I observe Sawm (Fast) to make up for the missed days, or to provide needy people with food on his behalf? Which one is better?

A 2: If your father was able to make up for these missed days and did not do so, it is permissible for you to fast on his behalf. The Prophet (peace be upon him) stated: ﴾Whoever dies not having completed some days of the fast, an heir must fast on their behalf.﴿ (Agreed upon by Al-Bukhari and Muslim) reported by `Aishah (may Allah be pleased with her)

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Fatwa no. 15535

Q: My mother suffered from cancer and the disease became so severe on 13 Ramadan, 1411 A.H. that she broke her Sawm (Fast). She remained ill until she died on 11 Shawwal, 1411 A.H. I do not know whether I should fast and give Kaffarah (expiation) on her behalf. Please advise.

A: If the case is as you mentioned, there is nothing upon the mother because she is excused for breaking her Sawm. Moreover, she was not able to make up for these days until she died.

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The eleventh question of Fatwa no. 20628

Q 11: My 13-year-old brother suffers from epilepsy and has to take medication three times a day. How should he observe Sawm (Fast)? Should Kaffarah (expiation) be paid when Sawm becomes obligatory upon him?

A 11: When your brother reaches puberty by means of one of its relevant signs, such as discharging Maniy (sperm), growing of coarse pubic hair, or reaching fifteen years old, it is obligatory upon him to observe Sawm. If he cannot do so because of his illness, it is permissible for him to break Sawm if it is a chronic illness. He should feed a needy person for every day

of the Sawm. Every needy should be given 1.5 kg of wheat, rice or any similar food common in your country. When he recovers, he should make up for the missed days and there is no expiation on him.

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Traveler's Sawm

The first question of Fatwa no. 14091

Q 1: I am an eighteen years old student. All praise is due to Allah, in the past Ramadan I traveled by a truck to an area that is not enough to permit a fasting person to break Sawm (Fast), so, I observed Sawm and traveled. When I reached this area, I became extremely thirsty and broke my Sawm. Have I only to make up for this day, or to make up for this day and pay Kaffarah (expiation) as well?

A 1: If you broke your Sawm due to intense thirst, you have to make up for the day on which you broke Sawm.

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The fifth question of Fatwa no. 14594

Q 5: A man was traveling during Ramadan. He intended to break Sawm (Fast), but he did not eat and only chewed gum until noon. Then, he intended to complete his Sawm and broke his Sawm at sunset. What is the ruling on Sawm of that day? Has he to make up for this day?

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A 5: If he intended to break Sawm or chewed gum, his Sawm was broken. Consequently, he has to make up for that day.

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The fifth, sixth, and seventh questions of Fatwa no. 19472

Q 5: Is it permissible for a fasting person to begin Iftar (breaking the Fast) by eating meat if they do not find date?

A 5: It is permissible to break Sawm (Fast) with dates or any type of food or meat. However, it is better to break Sawm with ripe dates. If one does not find ripe dates, one should have regular dates. If there are no dates available, they can break Sawm with water. It was authentically reported that the Prophet (peace be upon him) used to do so.

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Q 6: Is it permissible for one who comfortably travels by train or ship to break Sawm (Fast)?

A 6: If the distance of travel is eighty kilometers or more, it is Mustahab (desirable) for the traveler to break Sawm, even if the means of transportation is comfortable like a train, ship, car, or plane. This is based on the general meaning of evidence on this issue.

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Q 7: Is it permissible to break Sawm (Fast) because of playing football?

A 7: It is impermissible to break Sawm during the day of Ramadan because of sports activities such as football, or the like. This is not one of the valid excuses under Shari`ah that permit

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breaking Sawm.

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Fatwa no. 16975

Q: Should we observe Sawm (Fast) in this country, India. It should be known that our stay here is only an approximation. Most of us observe Sawm in Ramadan. Is it permissible for us to break Sawm?

A: It is obligatory upon you to observe Sawm in Ramadan because it is one of the Rukns (Pillars) of Islam. It is impermissible for you to break Sawm because you are in the country for study. You are not considered travelers. Allah permits only the ill and the traveler to break Sawm. Allah (Exalted be He) states: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ Pregnant and breastfeeding woman are included in this ruling, based on evidence such as the Hadith of Anas Ibn Malik, a man from Banu Ka`b, who said, ﴾The army of the Messenger of Allah (peace be upon him) invaded my tribe. I went to the Messenger of Allah (peace be upon him) and found him eating. He said to me: 'Come near to eat!' I replied, 'I observe Sawm (fast).'

He said: 'Come near to tell you about Sawm or Siyam! Allah (Exalted be He) exempted the traveler from Sawm and half of the Salah (Prayer). He exempted the pregnant and breastfeeding woman from Sawm or Siyam...﴿ (Related by Al-Tirmidhy)

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Fatwa no. 14913

Q: As Ramadan approaches, the first air battalion in the Northern Region is being commissioned to fly at least a six-hour patrol a day over the northern borders. As a result, the pilots exert strenuous effort to perform this task and cannot observe Sawm (Fast) due to safety procedures. It should be known that there are two flight shifts, day and at night. Sometimes, there is an additional patrol on standby. Therefore, we would like to submit the case to the authorities concerned to instruct us on the issue of allowing the pilots to break their Sawm, so that they will be able to properly complete their task and safeguard lives and properties.

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A: First: Commissioned pilots with the task of patrolling the northern borders of which the distance to their place of residence hits eighty kilometers, for which it is permissible to shorten Salah (Prayer), are permitted to break Sawm once they depart their base. It is permissible to break Sawm before flying, if necessary.

Second: Any pilot whose place of residence is not of such distance, must perform these tasks to preserve the Maslahah (public interest) of the nation, and cannot complete this task without breaking Sawm; it is permissible for them to break Sawm to achieve Maslahah and protect others from harm.

Third: It is obligatory upon those who return to their place of residence during the day and will not resume the task to abstain from all that breaks Sawm during the remainder of the day.

Fourth: All those involved in the above-mentioned cases must make up for the days on which they break Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1531

All praise be to Allah, and peace and blessings be upon our Prophet Muhammad, his family and Companions. To proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed

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a question submitted by Air Commodore, `Abdul-Muhsin Ibn `Abdullah Al Al-Shaykh, to His Eminence chairman that was referred from the Secretariat General of the Council of Senior Scholars no. 2/175, dated 10 Safar, 1397 A.H. The question is:

As pilots are required to fly during the day in Ramadan but the rules of flying provide for pilots not to observe Sawm (Fast) while flying. Since we give precedence to the teachings of Islam over all conditions, we would like to know your Fatwa on this issue. Is it permissible for pilots to break Sawm when flying during the day in Ramadan?

The Committee answered as follows:

If pilots fly for a distance that makes it permissible to shorten Salah (Prayer), it is lawful for them to break Sawm during the daylight hours of Ramadan after departing the town in which the airport is located. It is permissible for them to enjoy every Rukhsah (concession) permitted for travelers, such as wiping over the Khuffs (leather socks) for three days, combining two Salahs (Prayers), and shortening the four-Rak`ah Salah (Prayer consisting of four units) throughout the flight even if they lands in the airport of another country; until returning to their home country even if on the same day.

However, if the flight takes place over the town and its districts for the sake of drills, spraying pesticides, antiseptics, etc.; they are not considered travelers. In this case, there is no Rukhsah to break Sawm in Ramadan, shorten Salah, combine two Salahs, etc.; even if

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the distance of the flight equals that for which it is permissible to shorten Salah and break Sawm in Ramadan. This case of a pilot is similar to the case of a driver who drives in the streets of a town all the day and night. It is impermissible for both of them to enjoy the Rukhsah of the traveler. It is possible to avoid hardship by carrying out these drills at night during Ramadan and the other months of the year.

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The seventh question of Fatwa no. 19773

Q 7: Is it permissible to break Sawm (Fast) during daylight hours of Ramadan in case of exhaustion, hunger, or thirst while carrying out civil defense operations? What is the criterion in this regard?

A 7: It is impermissible to break the obligatory Sawm without the excuse of illness or travel, except for one who fears for their own life, or needs to break Sawm to save the life of another; if this can not be achieved without breaking Sawm.

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The second question of Fatwa no. 20239

Q 2: I suffer from thirst and fatigue while I am pasturing animals. May I break Sawm (Fast) in Ramadan and make up the missed days later? May Allah reward you with the best!

A 2: Pasturing is not a legal excuse that permits you to break Sawm in Ramadan. It is obligatory upon you to fast and seek reward from Allah in return for patience in enduring fatigue and thirst. In sha'a-Allah (if Allah wills), Allah (Exalted be He) will help you to do so. Allah (Exalted be He) states: ﴾O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2).﴿ until the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ All praise is due to Allah, you are neither ill nor a traveler. So, it is obligatory upon you to fast.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15910

Q 2: People in the Sahara may witness Ramadan during

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the summer season. It becomes too difficult or even impossible for them to observe Sawm (Fast). However, this will last for many years so how can those people observe Sawm? What should the elderly, who can neither observe Sawm nor feed needy people, do?

A 2: When Ramadan comes, it becomes obligatory upon every healthy, resident and Mukallaf (person meeting the conditions to be held legally accountable for their actions) Muslim to observe Sawm. Allah (Exalted be He) states: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ It is obligatory to observe Sawm even if the weather is hot, because Sawm of Ramadan is a Rukn (pillar) of Islam. Those who observe Sawm and then suffer from thirst that may cause them to die are permitted to break their Sawm by having the amount of water that makes them survive. Then, they should abstain from all that breaks Sawm during the rest of the day. This day should be made up another day, and Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Intention

The first and fifth questions of Fatwa no. 16396

Q 1: We used to intend Sawm (Fast) of the next day directly after Maghrib (Sunset) Prayer in the following way: Imam (the one who leads congregational Prayer) says, "I intend to fast tomorrow as a fulfillment for the obligation of observing Sawm in this year for the sake of Allah (Exalted be He) and out of Ihtisab (confident anticipation of Allah's Recompense) for His sake." Then, the Ma'mums (people being led by an Imam in Prayer) repeat the words after the Imam.

A 1: Having the intention to fast during the night before dawn each day is Wajib (obligatory) according to Shari`ah. Hafsah (may Allah be pleased with her) said that the Prophet (peace be upon him) stated: ﴾He who does not determine to fast before dawn does not fast.﴿ (Related by Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) The heart is the place to determine intention. 'Umar (may Allah be pleased with him) said that the Prophet (peace be upon him) stated: ﴾The reward of deeds depends upon the intentions.﴿ (Agreed upon by Al-Bukhari and Muslim) Therefore, pronouncing the intention to observe Sawm or perform Salah (Prayer) is Bid`ah (innovation in Islam) which has no evidence. People falsely attribute this act to the Madh-hab (School of Jurisprudence) of Imam Al-Shafi`y (may Allah be merciful to him). There is not a single text stating that intention should be pronounced verbally. This is proved by Imam Ibn Al-Qayyim (may Allah be merciful to him) in his book Zad-ul-Ma`ad. Hence, people of that Masjid (mosque) should abandon verbal pronunciation of intention. Adhering to Sunnah is an act full of goodness and blessings.

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Q 5: They determined Salah (Prayer) to take place within ten minutes after Iftar (breaking the Fast).

A 5: If people know the exact time of the Iqamah (call to start the Prayer), this facilitates attending

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Salah with the Imam (the one who leads congregational Prayer) and Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). It is reported in the Sunnah (whatever reported from the Prophet) that there is an interval between Adhan (call to Prayer) and Iqamah that equals the time of having a meal.

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The first question of Fatwa no. 16112

Q 1: At the beginning of Ramadan in the past year, we kept waiting for hearing anything about the start of the month, but we could not. We slept without having intention to observe Sawm (Fast). In the morning, we learned that Ramadan had started on that day and so we observed Sawm on that day (first of Ramadan). What is the ruling on our Sawm? Have we to make up for that day?

A 1: If the case is as you mentioned in your question, it is obligatory upon you to make up for that day because you did not have intention from the previous night.

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The first and third questions of Fatwa no. 16091

Q 1: On the first day of Ramadan, we did not have intention to observe Sawm (Fast) until 07:00 am because we did not know that Wednesday was the start of Ramadan except

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till the morning. Is our Sawm of that day valid? Have I to make up for that day because I had no intention except after its proper time?

A 1: You have to make up for this day which you did not intend to fast from the previous evening. Having intention the night before is a condition for the validity of obligatory Sawm. The Prophet (peace be upon him) stated: (Whoever does not form the intention to fast before dawn, has not fasted.) (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah])

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Q 3: Is the Adhan (call to Prayer) considered the time for abstaining from all that breaks Sawm (Fast)? What is the ruling on one who drinks after hearing the Adhan though Allah (Exalted be He) states: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)﴿

A 3: If the Adhan is for the break of dawn, it is impermissible to eat or drink after it. However, if it is called before dawn, it is permissible to eat and drink after it because the evidence in this regard is the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)﴿ If someone is in doubt, they can be on the safe side and stop eating and drinking to apply the Hadith in which the Prophet (peace be upon him) stated: ﴾"So he who guards himself against doubtful things keeps his religion and honor blameless..."﴿

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The second question of Fatwa no. 17468

Q 2: What is the ruling on someone who intended Sawm (Fast) in the morning after the break of dawn though they have not drunk or eaten anything?

A 2: It is valid to have the intention to observe Sawm on the day if it is a supererogatory Sawm. If Sawm of that day is Wajib (obligatory), it is invalid if there is no intention before dawn. The Prophet (peace be upon him) stated: ﴾Whoever does not form the intention to fast by night, has not fasted.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20023

Q 4: If someone intends at night to observe Sawm (Fast) on the next day; however they break Sawm in the morning or any time the next day due to some reason, should they make up for that day because they intended to observe Sawm and did not do so?

A 4: If it is a Wajib (obligatory) Sawm, such as Sawm of a vow or making up for a missed day in Ramadan, it is impermissible to break Sawm. Breaking Sawm of such a Wajib day without an excuse is a sin and

they must make up for that day. However, if it is a supererogatory Sawm, it is better to complete Sawm. If Sawm is broken, there is nothing wrong in this and making it up is not required.

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The third question of Fatwa no. 20770

Q 3: Is it obligatory to have intention for Sawm (Fast) each night of Ramadan? Does it suffice to make one intention for Sawm for the entire month of Ramadan on the last night of Sha`ban?

A 3: One must intend to observe Sawm in every night during Ramadan. Sawm of each day is a separate `Ibadah (worship) and having Suhur (pre-dawn meal before the Fast) is considered intention for Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The First question of Fatwa no. 19457

Q 1: If there must be intention before any saying, deed, activity, or thought: What is the ruling on rejecting intention or nullifying it by saying, for example: I nullify my Sawm (Fast)?

A 1: If someone intends to retract the intention of a Wajib (obligatory) Sawm, Sawm becomes nullified.

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The Prophet (peace be upon him) stated: (The reward of deeds depends upon the intentions.) Hence, if the intention is nullified, the deed - which is Sawm in this question - is consequently nullified.

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The third question of Fatwa no. 20069

Q 3: If I intended to break Sawm (Fast) in Ramadan and I did not do so, have I to make up for that day which I intended to break Sawm?

A 3: If you were fasting and then intended to break Sawm, your Sawm is considered broken whether you did anything that breaks Sawm or not, because you nullified the intention of Sawm. You must make up for that day if its Sawm is Wajib (obligatory) or fulfillment of a vow.

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Fatwa no. 14287

Q: I request from Your Eminence a Fatwa (legal opinion issued by a qualified Muslim scholar) on Iftar (breaking the Fast) in Ramadan. I work in a bakery in front of the oven and I cannot bear the extreme heat of the fire. I observed Sawm (Fast) last year because I did not work in Ramadan.

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In sha'a-Allah (if Allah wills), I must observe Sawm this year.

A: You must observe Sawm. Allah (Exalted be He) states: (So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month)

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The first question of Fatwa no. 18391

Q 1: What is the ruling on someone who observes Sawm (Fast) without offering the previous day's Salah (Prayer) of `Isha' (Night) and Tarawih (special supererogatory night Prayer in Ramadan) out of forgetfulness?

A 1: The Sawm is valid and the forgotten Salah must be made up. It is not obligatory to make up for the missed Tarawih because it is a supererogatory Salah. If the person offers supererogatory Salah during the day according to their ability, this is the best. Whenever the Prophet (peace be upon him) missed Qiyam-ul-Layl (standing for optional Prayer at night) due to sleeping or illness he used to make up for it by day. In case of offering Witr (Prayer with an odd number of units) during the day, only two Rak`ahs (unit of Prayer) should be offered.

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Fatwa no. 18323

Q: While watching a Bahrain TV program, my two wives heard a Shaykh say that sexual intercourse during Ramadan is impermissible. It seems that the Shaykh meant that sexual intercourse is impermissible during daylight hours in Ramadan rather than nights although he did not make this clear. In fact, I am still arguing with them that sexual intercourse during Ramadan nights is permissible. However, it is a prevalent belief among women that sexual intercourse during Ramadan in general is impermissible. Please, give us your opinion. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Allah (Exalted and Glorified be He) permitted sexual intercourse (for a married couple), eating and drinking at night during the month of Ramadan. Allah (Exalted be He) stated: (It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabari] for you, and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.) Actually, sexual intercourse was made impermissible at night during the early days of Sawm (Fast), but this ruling was later abrogated by the above-quoted Ayah (Qur'anic verse).

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Seminal discharge

Fatwa no. 15684

Although I have a strong belief in Allah (Exalted be He), In sha'a-Allah (if Allah wills), Satan incited me during the blessed month of Ramadan to engage in foreplay with my wife, and thus we kissed and hugged one another while wearing our clothes, which caused us to reach orgasm. In fact, this took place during the early days of our marriage and we did so on three days of Ramadan, bearing in mind that we did not break our fast during these days in the sense that we continued fasting without eating or drinking. This took place during the month of Ramadan, 1410 AH. In any case, the present Ramadan has come while we have not expiated or made up for the mistake we committed during Ramadan two years ago due to our ignorance regarding the liabilities resulting from such a mistake. Give us a Fatwa (legal opinion issued by qualified Muslim scholar), may Allah reward you!

A: If the case is as you mentioned, your fast was invalidated and both of you must make up for the days on which this took place. Since you delayed expiation without a legal excuse till a subsequent Ramadan came, each of you should make up for these days in addition to feeding one poor person, for every day you did so, an amount of 1.5 kg of the local staple food. Moreover, you must repent to Allah and ask His forgiveness.

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The sixth question of Fatwa no. 18647

Q 6: What is the ruling on someone who engaged in foreplay with his wife while fasting and ejaculated without intercourse, may Allah reward you?

A: If a husband engages in foreplay with his wife while fasting during Ramadan and ejaculates without intercourse, his Sawm (Fast) will be invalid and he should abstain from fast invalidators for the rest of the day. Moreover, he has to make up for that day (after Ramadan) and ask Allah for forgiveness. Anyway, he is not liable for a Kaffarah (expiation). So while fasting, we must guard our fasts against acts or words that nullify it or cause it to be defective. In this regard, a fasting person abstains from sexual desire, eating and drinking for the sake of Allah as authentically narrated from the Prophet (peace be upon him).

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Fatwa no. 15516

Q: I am a thirty-year-old young man. I am married and have children, praise be to Allah. I am, praise be to Allah, punctual in performing Obligatory Prayers. During Ramadan I offer `Isha' (Night) Prayer, Tarawih (special supererogatory night Prayer in Ramadan) and Tahajjud (optional late night Prayer) in

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Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). One Ramadan night, however, after performing Tahajjud I went shopping and all of a sudden saw a woman of great charm. To be honest, I was charmed by her but I sought refuge with Allah from the accursed Satan and went home without committing any sin. Anyway, it was in vain to try to sleep after performing Fajr (Dawn) Prayer as I was totally obsessed by the image of this woman. Meanwhile, my wife was lying beside me and I started foreplay with her with the woman's picture in my mind. To clarify more, my penis was at that moment between the thighs of my wife which caused me unconsciously to ejaculate. Upon this, I wished I had disappeared off the face of the earth before this could have happened. Please guide me; what should I do?

Actually, I made up for this day but I was told that I have to fast, in addition, for two consecutive months, which I cannot afford. Please, tell me in detail about the Kaffarah (expiation). Is it permissible for me to pay the value of food to be given to the poor in cash? If yes, how much does a Sa` (1 Sa` = 2.172 kg) equal in riyals. Please, answer me as soon as possible because I am so confused and Satan whispers many evil thoughts - Allah only knows how evil they are - to me. May Allah reward you with the best!

A: Sawm (Fast) during Ramadan does not stand for only abstaining from eating and drinking. Rather, it also entails that all the body organs fast, i.e. abstain from all things prohibited by Allah. Thus, a tongue should fast and thus abstain from backbiting, gossip and lying. Eyes should also fast refraining from looking at that which Allah prohibited

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to look at and ears should fast and thus refrain from listening to that which Allah prohibited to listen to. In this regard, Allah (Exalted be He) said: ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿ In fact, giving free rein to one's gaze is a reason for inciting lusts and consequently committing sins. Therefore, we advise you to fear Allah and to lower your gaze and not to look at non-Mahram (not a spouse or an unmarriageable relative) women.

As for looking at that woman and then having foreplay with your wife which led to ejaculation during the daytime of Ramadan, you said you have made up for that day, which is the only obligation plus repenting to Allah. However, you are not duty-bound to any Kaffarah as it is entailed only by intercourse.

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The first Question of Fatwa no. 21422

Q 1: My husband had foreplay with me during the daytime of Ramadan without intercourse which caused me to reach orgasm. Actually, I have regretted doing so and repented, but what am I obliged to do?

A: You should make up for that day. However, if this happened during Ramadan of a previous year before 1420 AH, you should make up for that day in addition to feeding a poor person for delaying making it up with no excuse.

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However, if the delay was due to a legal excuse, you do not have to feed a poor person.

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Kissing and touching during Sawm

Fatwa no. 13896

Q: What did `Aishah (may Allah be pleased with her) mean when she said (used to kiss and touch me?) **(Related by Al-Bukhari)? What is meant in detail by "touch me" that is mentioned in the Hadith? Please guide me. May Allah reward you with the best!**

A: Anyone who observes Sawm (Fast) has the Rukhsah (concession) to kiss and touch without having intercourse as long as he is able to control his lust. It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: (The Messenger of Allah (peace be upon him) used to kiss and touch (his wives) without having intercourse while observing Sawm; but he had the greatest control over his desire (as compared with you).) Also, it was authentically reported on the authority of `Amr ibn Abu Salamah (may Allah be pleased with them) (that he asked the Messenger of Allah (peace be upon him): "Can a fasting person kiss (his wife)? The Messenger of Allah (peace be upon him) said: "Ask her" -meaning Um Salamah- and she told him that the Messenger of Allah (peace be upon him) used to do that. Whereupon he said: "O Messenger of Allah, Allah pardoned you all your sins, the previous and the later ones. Upon this the Messenger of Allah (peace be upon him) said: "By Allah, I am the most God-conscious among you and I fear Him most among you.") We have issued a detailed fatwa (legal opinion issued by a qualified Muslim scholar) in this concern

that explains the ruling on kissing and touching by the person observing Sawm that reads as follows:

Anyone who has desire and fears that he may release Maniy (sperm released on orgasm) if he kisses or touches without having sexual intercourse, it will be Haram (prohibited) for him to do that during Sawm. However, if anyone has desire and does not fear the release of Maniy but is unsure, it is Makruh (reprehensible) for him to kiss or engage in foreplay. This is because completing and protecting the validity of Sawm is an obligation while touching or kissing one's wife without having intercourse may invalidate the obligatory Sawm and so it is not permissible.

Yet, if one is not stimulated by kissing because of his ability to control his desire, illness or old age, he may then kiss and fondle his wife but without having intercourse. This is the case which `Aishah (may Allah be pleased with her) referred to when she said: (The Messenger of Allah (peace be upon him) used to kiss while observing Sawm; but he had the greatest control over his desire (as compared with you).) (Related by Al-Bukhari and Muslim) As the Messenger (peace be upon him) had control over his desire and did not fear having intercourse or ejaculating, it was permissible for him to kiss and engage in foreplay. The same applies to those who can control their desire from the Ummah (nation based on one creed) when kissing and engaging in foreplay. It was related by Abu Dawud on the authority of Abu Hurayrah (that a man asked the Prophet (peace be upon him)

about kissing (his wife) while fasting. He (the Prophet) allowed him to do so. Another person came and asked him about kissing while fasting and he did not allow him to do that. The one whom the Prophet (peace be upon him) allowed was an old man while the one whom the Prophet (peace be upon him) did not allow was a youth.)

Anyhow, if a person kisses and so on, and does not ejaculate, his Sawm is valid, but if he releases Maniy, his Sawm is invalidated and he must take Janabah Ghusl (full ritual bath to cleanse of sexual discharge). On the other hand, if a person secretes Madhy (white viscid fluid secreted due to sexual thoughts or desire), his Sawm is not broken according to the correct scholarly opinion.

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The second question of Fatwa no. 14283

Q 2: Does an erection due to kissing one's wife render Wudu', or Sawm (Fast) Batil (null and void), or Wudu' only? Another question: What is the ruling on wearing perfume while fasting; is it Haram (prohibited), or Makruh (reprehensible)?

A 2: Generally, as a fasting person, you should keep yourself away from acts which render Sawm incomplete, or Batil. The Prophet (peace be upon him) is reported to have said: (When any one of you is fasting, he should neither have sexual relations with his wife nor behave impudently; and if anyone abuses him or quarrels with him he should say: "I am fasting.") (Agreed upon by Al-Bukhari and Muslim). Yet, if you have already ejaculated Maniy (semen), your Sawm is Batil, and it is Wajib (obligatory) for you to make up for this day, and do

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Janabah-Ghusl (full ritual bath to cleanse of sexual discharge).

However, if you just kiss (while fasting) without ejaculation, this may lead to emission of Madhy (thin white viscid fluid secreted due to sexual thoughts or desire). Emitting Madhy while being in a state of Wudu' renders it invalid, so you should perform it again after washing the penis, and the testes (if you want to pray), but Madhy does not render Sawm invalid. These rulings are also applied to your wife. As for wearing perfume while fasting, there is nothing wrong with it, but you should avoid sniffing incense. However there is nothing wrong with perfuming clothes and turbans with it (incense).

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The third question of Fatwa no. 16061

Q3: Does kissing one's wife during the day in Ramadan without having sexual desire break Sawm (Fast)?

A3: When a fasting person kisses his wife, this does not break his Sawm. This is because the Prophet (peace be upon him) used to kiss his wives while he was observing Sawm. However, if anyone fears that his sexual desire may be aroused, he should not kiss his wife so as to keep his Sawm away from anything that might render it invalid.

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The first question of Fatwa no. 18083

Q1: While a man was observing Sawm (Fast) during the month of Ramadan, he engaged in foreplay with his wife without penetrating her until he discharged a few drops of semen; what should he do?

A1: If a man engages in foreplay with his wife and discharges semen while observing Sawm in Ramadan, his Sawm is invalid. He has to make up for this day and abstain from food, drink and sexual intercourse on this day until sunset. In addition, he has to turn to Allah (Exalted be He) in repentance for doing so and be determined not to do this again. This is because a fasting person should be keen on not engaging in anything that would render his Sawm invalid. The same applies to his wife if she has a sexual discharge.

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Fatwa no. 14148

Q: What is the juristic ruling on what I did last Ramadan as I masturbated on two days in the early morning? I was not ignorant about this act or its punishment, but I did it because I could not overcome my sexual desire, so I ask this question; what should I do now?

A: You should turn to Allah (Exalted be He) in repentance and seek His Forgiveness with regard to masturbation as it is a forbidden practice,

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particularly during the day of Ramadan. Moreover, you have to make up for the two days on which you broke your Sawm (Fast) after having masturbated.

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Fatwa no. 14147

Q: A young man says that at some point in the distant past he wronged himself and could not control his sexual desire, and Satan enticed him to have sexual intercourse with an animal. Rather, he used to perform the act of masturbation. He adds that he practiced masturbation while he was observing Sawm (Fast) during the month of Ramadan. He says that he knows masturbation is forbidden, but he did it out of ignorance that it renders Sawm invalid. He adds that he would keep observing Sawm by abstaining from food and drink during the day, enduring the hot weather and offering Salah (Prayer). His question is as follows:

1- Does he have to do anything with regard to Sawm of the days on which he practiced masturbation while observing Sawm? It should be taken into account that he does not know the exact number of those days.

2- Is it obligatory for him to offer a Kaffarah (expiation) for having sex with the animal?

These are the very words of his question. I would be grateful if Your Eminence could send us a clear and confidential answer to this question as I see him distressed and displeased with what he did. May Allah protect you as a pride for all Muslims!

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A: This young man has to turn to Allah in repentance for having sex with the animal and performing the act of masturbation. He should seek Forgiveness of his Lord. Besides, he must make up for the days on which he rendered his Sawm invalid by committing such sins. There is no Kaffarah for committing such sins, except for the Kaffarah prescribed for the delay of making up for these days. This Kaffarah is realized by feeding one needy person for each day he delayed making up for until the following Ramadan.

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Fatwa no. 15431

Q: During Ramadan, as soon as I reached my house before the Adhan (call to Prayer) of the Fajr (Dawn) Prayer I could not do anything except after performing the act of masturbation. I would begin performing the act of masturbation before the Fajr Prayer, but I would not finish and satisfy my sexual desire except after the Adhan. The worst matter is that I would sleep without performing the Fajr Prayer despite that I would observe Sawm (Fast). It is worth mentioning that I performed the act of masturbation for twenty nights in Ramadan. Is it Wajib (obligatory) on me to make up for the Sawm of those days? If so, how can I make up for those days? I would like to tell you that I have given up this practice completely, and all praise be to Allah! I would be grateful if you could guide me to the right practice with regard to this matter.

May Allah Almighty make all that you offer to the Muslim nation and the Muslims in the record of your deeds!

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A: The act of masturbation you performed after the Adhan of the Fajr Prayer renders your Sawm invalid. Therefore, you have to make up for the days when you performed the act of masturbation after the Adhan of the Fajr Prayer, along with offering Tawbah (repentance to Allah) regarding this practice. As for the act of masturbation you performed before the Adhan of the Fajr Prayer, it has nothing to do with Sawm as it happened before the due time of abstention from all that breaks Sawm. May Allah grant you and all Muslims guidance and success!

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The second question of Fatwa no. 16013

Q 2: A person performed the act of masturbation during the day in Ramadan and he could not emancipate a slave, observe Sawm (Fast) for two successive months, or feed sixty needy persons as a Kaffarah (expiation). It is worth mentioning that this person performed this act more than once during the day in Ramadan. What is the ruling on this?

A: Whoever performs the act of masturbation while observing Sawm during Ramadan commits a forbidden sin which renders Sawm invalid. Therefore, this person has to offer Tawbah (repentance to Allah) for and make up for that day but he does not have to offer any Kaffarah (expiation) as the Kaffarah is prescribed in Islam for the act of sexual intercourse during the day in Ramadan. The act of masturbation is not deemed as an act of sexual intercourse.

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The second question of Fatwa no. 16784

Q 2: A Muslim fellow, may Allah guide him, asked me about the ruling on performing the act of masturbation during the night of Ramadan. He wants to know if the ruling on this is like the ruling on performing the act of masturbation during the day of Ramadan.

A: The act of masturbation is forbidden, so it is impermissible to perform it by day or by night. Worse still, it is more offensive and detestable to do that in Ramadan because the act of masturbation is considered a violation of the sacredness and honor of such a holy month. If a person performs the act of masturbation during the day of Ramadan, the following things are Wajib (obligatory) on them:

1- Offering sincere Tawbah (repentance to Allah) for such an abominable act.

2- Completing the Sawm (Fast) of the days when they masturbate and their Sawm is rendered invalid.

3- Making up for the days when their Sawm was rendered invalid after Ramadan.

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The second question of Fatwa no. 14618

Q 2: What is the ruling on the person who was willingly exposed himself to sexual excitement during the day of Ramadan, so he could not control himself and performed the act of masturbation? Does he have to offer any Kaffarah (expiation) for that?

A: It is impermissible for a fasting person to intentionally break their obligatory Sawm (Fast). If

a person ejaculates semen without having sexual intercourse, the Sawm is rendered invalid and they have to offer sincere Tawbah (repentance to Allah) for such a practice and make up for the day(s) when their Sawm was rendered invalid, but they are not required to offer any Kaffarah.

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Fatwa no. 15240

Q: I forgot that I was in Ramadan and was observing Sawm (Fast) when I sat beside a woman, and I later ejaculated, what should I do?

A: If you have Maniy (sperm released on orgasm) during the daytime of Ramadan without having intercourse, you should repent, ask for Allah's Forgiveness and make up for this day because the release of Maniy invalidates Sawm but you do not have to offer Kaffarah (expiation).

However, if another Ramadan comes and you did not make up for this day, you should then make up for the day and pay Kaffarah (expiation) because of delaying making up for the missed day. The Kaffarah is to feed a Miskin (needy) half a Sa`(1 Sa` = 2.172 kg) of wheat, dates, rice and the like of the staple food of the country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 16629

Q 1: One morning in Ramadan, I had a sexual dream after Fajr (Dawn) Prayer and Maniy (sperm released on orgasm) was discharged. I know that masturbation in Ramadan is Haram (prohibited) but I cannot control these sexual dreams. I hope Your Eminence will answer my question whether my Sawm (Fast) was invalidated and if it was, am I a sinner and should I make up for this day? What else should I do to expiate breaking Sawm on this day?

A: Having a sexual dream does not invalidate one's Sawm because it was out of your control. However, you should take Janabah Ghusl (full ritual bath to cleanse of sexual discharge) to be ready for the Salah (prayer). The ruling on having a sexual dream is not the same as that of masturbation because with masturbation, one chooses to do it willingly while one does not in sexual dreams.

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The second and fourth questions of Fatwa no. 15627

Q 2: If a person is making up for the missed days of Sawm (Fast) of the blessed Ramadan and after he performs the Fajr (Dawn) Prayer and goes to bed, he has a wet dream; does he have to perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) when he wakes up and complete his Sawm or break his Sawm and make up for it the following day?

A: If a person is observing obligatory or supererogatory Sawm and after he goes to sleep

he has a wet dream, this has nothing to do with his Sawm and does not render it invalid. The person has to perform Janabah Ghusl to be able to perform Salah (Prayer) provided that he sees semen. If he does not see semen, he is not required to perform Janabah Ghusl. As for the Sawm itself, it is valid in any case as having a wet dream occurs unwillingly.

Q 4: There is a refugee living with me who cannot observe Sawm due to an illness. Can he offer the Kaffarah (expiation) of feeding the needy to the other refugees living with us, taking into consideration that we all have the same living conditions? Or should he feed the needy when he returns to his homeland, Iraq?

A: It is Wajib (obligatory) on whoever cannot observe Sawm in Ramadan due to an illness and breaks the Sawm to make up for the missed days of Ramadan later on if they are able because Allah (Glorified and Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ As for the person who suffers from a chronic disease, they can feed a needy person for each missed day of Ramadan by giving the needy person half a Sa` (1 Sa` = 3 kg. approx.) of their common food. That person can offer such food to the needy living with him or to other needy people.

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Fatwa no. 15867

Q: I have committed a sin and I ask Allah (Glorified and Exalted be He) to help me find a solution to my problem with Your Eminence. I am a young man with a burning sexual desire. During the month of Ramadan, Satan tempted me and made me ejaculate semen after I had imagined there was a woman before me during the day of Ramadan while I was observing Sawm (Fast) though I am unmarried and I am about to take the second term exams. I am still a university student. I ask Allah Almighty to help me find a solution to my problem. What should I do? What is the solution to my problem? Is it Wajib (obligatory) on me to make up for this day and offer a Kaffarah (expiation)? I would be grateful if you could give me the ruling on this question, may Allah reward you with the best!

A: If you ejaculate semen during the day of Ramadan after imagining that there is a woman before you, there is no sin on you, but you have to dismiss such thoughts and seek to safeguard yourself through marriage because Allah (Glorified and Exalted be He) says: ﴾Our Lord! Punish us not if we forget or fall into error﴿

Regarding the Ayah (Qur'anic verse) mentioned above, it was authentically reported that the Prophet (peace be upon him) said: ﴾Allah said: "I have so done!"﴿ Also, the Prophet (peace be upon him) said: ﴾Allah forgives my Ummah (nation based on one creed) those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak.﴿ (Agreed upon by Al-Bukhari and Muslim)

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Fatwa no. 14217

Q: During last Ramadan, my wife and I would sleep in bed and talk to each other while fasting. Sometimes I would have an erection and feel excited, then I would slip away but a small viscous and colorless spot would come out of my penis. Please take into consideration that when I have an erection when I am not with my wife, the same viscous colorless spot comes out after five minutes. Does this invalidate Sawm (Fast) and should I take Janabah Ghusl (full ritual bath to cleanse of sexual discharge)? I hope you could clarify this point for me.

A: Discharge of Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) does not invalide Sawm according to the more correct of the two scholarly opinions. What you asked about is Madhy and when it is emitted, it is obligatory to perform Wudu' (ablution) after washing the penis and the testicles based on the Sahih (authentic) Hadith reported from the Prophet (peace be upon him) in this regard. If the Madhy gets on one's body or clothes, it is sufficient to sprinkle water on it; one does not have to wash it.

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The first question of Fatwa no. 18937

Q 1: I am a woman who was ignorant that a woman putting her hand into her vagina for cleansing renders Sawm (Fast) invalid. I continued to do so for many years. Now I am making up for the missed days of Ramadan. Is it Wajib (obligatory) on me to offer a Kaffarah (expiation) by feeding the needy? What is the amount of such a Kaffarah? It is worth mentioning that I did so out of ignorance and I cannot observe Sawm except in winter.

A: The act of putting the hand into the vagina does not render Sawm invalid unless it results in sexual discharge out of sexual desire. When it results in sexual discharge, it renders Sawm invalid and it is Wajib on a woman to make up for it only. If the following Ramadan comes and she has not yet made up for these days with no excuse, she has to both make up for the days and feed a needy person by giving half a Sa` (1 Sa` = 3 kg. approx.) of the common food in her country for each of the missed days of Sawm. In addition, she has to offer Tawbah (repentance to Allah) for delay and determine not to return to that act in the future.

However, putting the hand into the vagina without having sexual discharge does not render Sawm invalid or requires making up for such days.

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The second question of Fatwa no. 20385

Q 2: Is it permissible for a couple to observe Sawm (Fast) after having sexual intercourse even though they slept until the break of dawn without taking Janabah Ghusl (full ritual bath to cleanse of sexual discharge)?

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A: When a couple have sexual intercourse during the last part of the night before the break of dawn and then hold the intention of Sawm at dawn even before taking Ghusl, their intention of Sawm is valid and they can take Janabah Ghusl afterwards.

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The first question of Fatwa no. 16339

Q 1: A young man committed the sin of Zina (sexual intercourse outside marriage) two hours before the Fajr (Dawn) Prayer. He could not perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge), but he had Suhur (pre-dawn meal before the Fast) and intended to observe Sawm (Fast). Three hours and a half before the Zhuhr (Noon) Prayer, he performed the Janabah Ghusl. What is the ruling on his Sawm?

A: There is no doubt that Zina is major act of disobedience and an abominable sin. Allah (Exalted be He) says: ﴾And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).﴿ Therefore, it is Wajib (obligatory) for a Muslim to avoid Zina and all ways leading to it. Whoever practices Zina must hastily offer sincere Tawbah (repentance to Allah), perform good deeds and protect their private parts from all that Allah has forbidden. As for what is mentioned by the questioner that he remained Junub (person in a state of major ritual impurity) until he had Suhur and began Sawm, his Sawm is valid, but it is impermissible for him to abandon the Fajr Prayer and delay the Janabah Ghusl

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until noon. It was Wajib on him to hastily perform Ghusl and offer the Fajr Prayer along with Tawbah from Zina and determining not to commit this sin again.

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The third question of Fatwa no. 16591

Q3: Is it permissible for a person who gets up Junub (person in a state of major ritual impurity) to observe Sawm (Fast) and what was reported from the Prophet (peace be upon him) in this regard?

A: It is permissible for a person to intend Sawm while he is Junub and he can take Janabah Ghusl (full ritual bath to cleanse of sexual discharge) afterwards because it was reported that the Prophet (peace be upon him) would sometimes get up at the appointed time of Fajr (Dawn) Prayer while he was Junub and would then intend Sawm and then perform Ghusl.

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The first question of Fatwa no. 20970

Q 1: With regard to supererogatory Sawm (Fast), one may have the intention to observe Sawm on a particular day but when they get up in the morning, they find themselves in a state of Janabah (major ritual impurity related to sexual discharge). What is the ruling on this matter? Should they complete the Sawm?

A: If one observes Sawm at the time when abstention from all that breaks Sawm abstention is due while they are in a state of Janabah, their Sawm is valid. This ruling is based on the Hadith related by Al-Bukhari and Muslim on the authority of Umm Salamah (may Allah be pleased with her) that she said: ﴾At times Allah's Messenger (peace be upon him) used to get up in the morning in the state of Janabah out of sexual relations with his wives, not out of a wet dream. He would not break his Sawm or make up for it later on.﴿

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Nullifiers of Fasting

The third question of Fatwa no. 18424

Q 3: What nullifies fasting?

A: There are numerous things which nullify fasting, to mention but a few:

1- Sexual intercourse: if the fasting person, who is of sound mind and resident, has sexual intercourse during the days of Ramadan, their fasting is no longer valid. Thus, one must make up for that day, plus the Kaffarah (expiation), i.e. emancipating a believing bondsman, and if one fails to find a bondsman they have to fast two successive months, and if they are unable to do so, then they are to feed sixty Miskin (a needy person), i.e. giving half a Sa` (1 Sa` = 2.172 kg) of the staple food each, namely, 1.5 kg approximately. A woman shares the same ruling if she is resident, of sound mind, and not coerced.

2- Ejaculation: resulting from kissing, touching (a woman's body), or gazing (stealthily at women). Thus, one's fast is no longer valid, and one has to make up for that day only, without Kaffarah.

3- Intentional eating and drinking. However, if someone eats or drinks forgetfully their Sawm (Fast) remains valid. This includes all that enters one's stomach, such as food or water. In addition, there is what is called Sa`ut, which means sniffing water into one's stomach through the nose. Also, medical nutrients nullify one's fasting.

All these invalidate one's fasting and require Kaffarah.

4- Intentional bloodletting: whether through Hijamah (cupping) or drawing a large quantity of blood; all such things invalidate one's fasting and require Kaffarah.

5- Intentional vomiting: to eject the stomach contents, i.e. food and drink, through the mouth. This invalidates one's fasting and requires Kaffarah, but if one vomits unintentionally, then the fast remains intact.

In brief, these are the nullifiers of Sawm. However, some Muslim scholars, may Allah have mercy on them, fully explained these rulings that cannot be mentioned in detail here.

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Fatwa no. 14328

Q: An inquirer mentions in his question that sleep overwhelmed him one night in Ramadan. He woke up being thirsty and the dawn broke, so he drank. What is the ruling?

A: If you are quite sure that the dawn broke and you drank intentionally, it obligatory on you to make up for that day and ask Allah (Exalted be He) for forgiveness.

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The first and fourth questions of Fatwa no. 16328

Q 1: A man doubts whether or not dawn has broken and he wants to eat Suhur (pre-dawn meal before the Fast), what should he do?

A: The basic principle is that as long as night remains it is permissible for a Muslim to have food and the like. One should not abstain from food until the break of dawn, whether through observing or hearing a reliable Mu'adhin (caller to Prayer) announces the break of dawn.

Q 4: What is the Du`a' (supplication) required from the fasting person before breaking his fast?

A: Du`a' is preferable during the breaking of the fast, as it is related by Abu Dawud upon the authority of Ibn `Umar (may Allah be pleased with them both), who said: (The Prophet (peace be upon him) used to say upon he broke his Sawm (Fast): "Thirst has gone, the arteries are moist, and the reward is sure, In sha'a-Allah (if Allah wills).") And it is related by Mu`adh ibn Zuhrah that (the Prophet (peace be upon him) used to say when he broke his fast: "O Allah, for Thee I have fasted, and with Thy provision I have broken my fast.") (Related by Abu Dawud with a weak Sanad [chain of narrators]). It is recommended to supplicate to Allah as much as you can, invoking Allah with good supplications, for the supplication of a fasting person is not rejected during the fast and upon breaking it as well.

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Fatwa no. 13888

Q: During Ramadan, I woke up 7 minutes after Fajr (Dawn) Prayer to drink, and I did not know whether the call to Prayer had been made. A friend told me not to drink until we confirmed whether the dawn had come in. However, I drank, and afterwards he informed me that Fajr Prayer had been called 7 minutes before. Knowing that I fasted the entire day, is it obligatory on me to offer Kaffarah (expiation) and make up for that day? What is the ruling?

A: It is obligatory on you to make up for that day, and there is no Kaffarah upon you.

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The second question of Fatwa no. 14419

Q 2: During Ramadan one night I was sleeping at my cousin's home, who is my brother-in-law as well. We were in the desert where there were no mosques nearby

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and the village is far away from us. I slept after having my Suhur (pre-dawn meal before the Fast), and woke up suddenly, asking my wife: "What is the time right now?" She replied: "It is 4 o'clock." However, the Fast starts at a quarter to five. In other words, only a short time was left; so, I slept again and when I woke up, I thought I did not sleep for a long time. In addition, my wife put a glass of water near me while I was asleep, so that I could drink before the time of Imsak (time of day that marks the beginning of the Fast). I said to myself: "There is enough time left," and then I drank. After going out of the tent, I found the dawn had broken but the sun had not risen yet, as it was approximately a quarter past five because I did not have a watch at the time. What is the ruling?

A: It is obligatory on you to make up for the day on which you drank after daybreak. In other words, your fast was invalidated.

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Fatwa no. 20943

Q: I used to stop drinking in Ramadan after hearing Iqamah (call to start the Prayer) of the Fajr Prayer at dawn. I continued doing this after reaching the age of Taklif (meeting the conditions to be held legally accountable for actions). This was out of ignorance, as there was no one to

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guide me. Allah knows that I do not exactly know the number of days on which I used drink until hearing the Iqamah; however, I know the number of years, namely nine months of fasting, of which I have fasted nearly one month and a half as expiation.

A: It is obligatory on you to make up for the months in which you did not abstain from food until hearing the Iqamah, as you ate and drank during daylight hours. You are to blame because you should have asked and consulted (Muslim scholars) regarding this matter, but you did not. In this regard, Allah (Exalted be He) states: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ Also, it is obligatory on you to make up for that period and to give Kaffarah (expiation) due to delaying fasting for another Ramadan, i.e. feeding Miskin (a needy person) for every day, which is 1/2 Sa` (1 Sa` = 2.172 kg) of the staple food, such as, barely or the like which equals approximately 1.5 kg.

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Fatwa no. 15704

Q: When my mother prepared the Suhur (pre-dawn meal before the Fast), I overslept then woke up and started eating. After a while, I heard a distant sound and could not discern whether it was Adhan (call to Prayer), Iqamah (call to start the Prayer) or mere taking. I kept eating and drinking until the nearby Masjid (mosque) pronounced the Iqamah; thereupon, I stopped eating and drinking and took out what I had in my mouth. What is the ruling on what I did?

A: You have to make up for the day on which you ate and drank while the Iqamah of the Fajr (Dawn) Prayer was being pronounced, for you ate and drank during daylight while you should have asked and been careful, but you did not. Allah (Glorified and Exalted be He) says: (and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.)

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Fatwa no. 14317

Q: A person heard the Adhan (call to Prayer) for Maghrib (Sunset) Prayer according to local time in Cairo, thinking it was according to local time in Alexandria and then he had Iftar (breaking the Fast). What is the ruling on this? May Allah reward you with the best!

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A: If this person broke the Fast before the sun sets in the city where they are, they should make up for that day.

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Fatwa no. 17313

Q: The muezzin pronounced Adhan (call to Salah) for Maghrib (Sunset) Prayer at 5:37 p.m. and Madfa` Al-Iftar [the canon signaling Iftar (breaking the fast) time] sounded at the same time followed by other muezzins pronouncing Adhan, and thus, people started breaking their fast. Those muezzins thought that the time of Maghrib had already started and the sun had set because it was cloudy, although the official time of Maghrib as set in the calendar and determined by the Department of Astronomy in the University of King Saud was at 5:45 p.m. Then Madfa` Al-Iftar sounded again at this time and other muezzins pronounced Adhan and some people started breaking their fast at that time. Your Eminence Shaykh, people are confused; some of them believe fast of that day was nullified and must be made up for due to such negligence of determining the right time, since the clock was available and they could know the exact time. Others said: you do not have to make up for this day, and the one who carries this sin and who should make up for the day is the one who caused this problem. Therefore, we request Your Eminence to quickly resolve this issue, so that this problem will be settled. May Allah grant you success and guide your steps on the Straight Path.

A: If the case is as you mentioned, then they should make up for that day, because they broke their fast before

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the due time of breaking fast and due to their negligence in determining the right time.

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Fatwa no. 16850

Q 1: Some fasting people break their Sawm (Fast) when the sun sets without waiting for the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer; what is the ruling on this?

A: Iftar (breaking the Fast) is only permitted after making sure that the sun has set. Allah (Exalted be He) says: ﴾then complete your Saum (fast) till the nightfall﴿ There are many Hadiths reported from the Prophet (peace be upon him) in this regard, such as his saying: ﴾When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast.﴿ The way of ascertaining that the sun has set is either sighting the sunset or announcing Adhan by a Mu'adhin (caller to Prayer). Accordingly, it is unanimously not permissible to break Fast before sunset, and anyone who does so is sinful and should make up for this day.

Q 2: What is the degree of authenticity of the Hadith where the Prophet (peace be upon him) is reported to have ordered the Sahabah (Companions of the Prophet) to break their Fast when hearing the Adhan being pronounced by Bilal?

A: The authentically reported Hadith from the Messenger (peace be upon him) in this regard is the one that reads: ﴾ Bilal pronounces the Adhan at night,

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so carry on taking your meals (eat and drink) until the Adhan is pronounced by Ibn Um Maktum. ﴿ This Hadith has to do with Suhur (pre-dawn meal before the Fast) not Iftar. It was reported because Bilal (may Allah be pleased with him) used to pronounce the Adhan a short time before the break of dawn to awaken those who were sleeping and alert people that it was time to get up, while Ibn Um Maktum did not use to pronounce the Adhan until the dawn had broken.

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The second question of Fatwa no. 18559

Q 2: What is the ruling on breaking one's Sawm (Fast) a short time ahead of sunset? Will this Sawm be counted?

A: The time of Sawm begins at the break of the second dawn and lasts until sunset. If someone observing Sawm eats before sunset, their Sawm is invalidated and they should make up for it if the Sawm is Wajib (obligatory), but if the Sawm is Nafilah (supererogatory), there is no blame on them for what they did and they do not have to make up for it.

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The seventh question of Fatwa no. 20941

Q 7: What is the ruling on breaking one's Sawm (Fast) in Ramadan whether with or without a legal excuse?

A: Anyone who breaks Fast in Ramadan without a valid excuse is to be considered a sinner and has to make it up. However, if a person breaks his fast by having sexual intercourse during the daytime in Ramadan, he should pay the Kaffarah (expiation) which is to emancipate a believing slave; if he could not do this, he should fast for two consecutive months; otherwise, he should feed sixty needy persons. This Kaffarah should be made by both the husband and his wife. But if someone breaks their fast due to a valid excuse, such as sickness or travel, they should make it up and there is no sin on them.

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The second question of Fatwa no. 16801

Q 2: Some of my co-workers smoke while I am fasting the six days of Shawwal; does the smell of smoking invalidate Sawm (Fast)? Please note that I do not smoke, all praise be to Allah.

A: Someone's Sawm is not invalidated if dust or smoke get into their throat, for this is beyond their control. However, you should advise the people who smoke to give up and repent from smoking, because it is Haram (prohibited) and a sin.

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Fatwa no. 19217

Q: What is the ruling on the smoke of the fire when wood or similar materials get burned during the day of the month of Ramadan? Does this smoke break the Sawm (Fast) of the one who is fasting if he smells it or not?

A: If the smoke goes into his throat unwillingly, then it does not affect his Sawm.

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Fatwa no. 21734

Q: I want to stop smoking and I ask Allah to help me achieve this goal. My question is:

There is a patch placed on the arm which helps the smoker to get over the difficulty of stopping smoking. Is it allowed to use this patch during Ramadan, taking into consideration that this patch automatically produces the nicotine substance whenever the body needs it? Please provide me with the answer, may Allah reward you well.

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A: We ask Allah to guide you to repent from the habit of smoking and to help you stop, since it is extremely harmful and has no good at all. As for your question with regard to the permissibility of using a patch which is stuck to the arm and helps you stop smoking, and whether is it permissible for you to use it during Ramadan while you are fasting or not; our answer is that it is not permissible for you to use that patch, since we have asked the specialists about this patch and they said that it provides the body with nicotine that reaches the blood. Therefore, this will invalidate fasting the same way smoking does, because the effect of both is the same. On the other hand, you should have a strong determination to stop smoking by another means, since there are many people who repented and stopped smoking without using this patch. Remember that whoever abandons something for the sake of Allah, He will replace him with something better than it.

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The first question of Fatwa no. 16480

Q 1: What is the evidence that if someone who breaks their fast during the daytime in Ramadan should offer Kaffarah (expiation) by fasting for sixty consecutive days?

A: According to the correct scholarly opinion, anyone who breaks their fast intentionally on a day in Ramadan, without a Shar`y (Islamically lawful) excuse they should repent to Allah (Exalted be He) and make up for this day. Fasting for sixty days is concerned with the Kaffarah for having sexual intercourse during the daytime in Ramadan, particularly

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that there is a Sahih (authentic) Hadith reported in this regard. As for breaking one's fast without having sexual intercourse, there is no evidence that Kaffarah is obligatory in this case, as far as we know.

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Fatwa no. 14489

Q: A woman got some dust in her eyes and so she washed her eyes with water; what is the ruling on her Sawm (Fast)?

A: If the reality is as you mentioned, the woman's Sawm is valid and washing dust from the eyes does not affect her Sawm.

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The fourth question of Fatwa no. 18999

Q 4: What is the ruling on having Iftar (breaking the Fast) forgetfully during the daytime in Ramadan?

A: Anyone who unintentionally breaks his fast during the daytime in Ramadan should complete Sawm (Fast) and there is nothing wrong with him. Allah (Exalted be He) says: (Our Lord! Punish us not if we forget or fall into error)

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The Prophet (peace be upon him) said: (If anyone eats or drinks forgetfully while fasting, he should complete his Sawm, for it was Allah (Exalted be He) Who fed him and gave him drink.) (Agreed upon by Al-Bukhari and Muslim)

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The third question of Fatwa no. 19898

Q 3: What is the ruling on the fasting person who swallows dust while performing Tayammum (dry ablution with clean earth)?

A: The Sawm (Fast) remains valid as long as they do not swallow the dust deliberately. This is based on the general meaning of the Hadiths which excuse unintentional actions committed by individuals of the Muslim Ummah (nation based on creed) as well as actions which they do under duress. The same applies to swallowing one's saliva after performing Wudu' (ablution).

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The first and second question of Fatwa no. 19051

Q 1: One day during Ramadan I had some tea

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at Suhur (pre-dawn meal before the Fast). I slept without washing my mouth. When I woke up, the taste of tea was still in my mouth. Do I have to make up for that day?

A: Your feeling of the taste of tea after waking up in the morning does not invalidate your Sawm (Fast). The feeling of the taste does not nullify the Sawm. Therefore, your Sawm is valid and you are not required to make up for that day.

Q 2: One day during Ramadan I felt I had swallowed water as I was performing Madmadah (rinsing the mouth). What is the ruling on that?

A: Unintentional swallowing of water while performing Madmadah (rinsing the mouth) does not invalidate the Sawm (Fast). One is not required to make up for that day. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴿Allâh burdens not a person beyond his scope.﴾ However, to be on the safe side one may make up for that day if they happen to rinse their mouth or sniff water excessively. This is to avoid the divergent opinions of scholars. This is based on the Hadith in which the Prophet (peace be upon him) forbade excessive rinsing of the mouth. The Prophet (peace be upon him) is reported to have said to Laqit

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ibn Sabrah: ﴿Sniff with water well except when you are fasting.﴾

Q 3: One day during Ramadan, which was the month that I reached puberty, I remember that I had masturbated or something similar. I did not know that the Sawm (Fast) was more than just abstaining from food, so when I became aware that I had invalidated my Sawm, I ate a piece of bread. How can I make Kaffarah (expiation) for that day?

A: Whoever stimulates themselves by masturbating or causes themselves to discharge semen while not in the act of having sexual intercourse their Sawm is invalid. Accordingly, you are required to make up for that day. If no semen is discharged, the Sawm remains valid; however, you must offer sincere Tawbah (repentance) to Allah for committing this illicit act. You should not have broken your Sawm by masturbating, but because it was done out of ignorance, you are only required to offer sincere Tawbah and make up for that day. If, without a valid excuse, you happen to delay making up for that day until the next Ramadan has started, you must make up for that day as well as feed one Miskin (needy) for that delay.

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Fatwa no. 16687

Q: One night in Ramadan, I woke up to have my Suhur (pre-dawn meal before the Fast) and after finishing it, I had a flavored drink. As the dawn had not yet come, I said I would wait for a while then go to the Masjid (mosque) to offer Salah (Prayer), intending to clean my mouth in the Masjid preparing for Sawm (Fast) before the Adhan (call to Prayer) was pronounced. However, while still waiting I overslept and only woke up after the Fajr (Dawn) Prayer was due. When I woke up, I found the taste of the flavored drink was still in my throat, so I spat it out and then washed my mouth; is my Sawm on this day valid? If not, what should I do?

A: Having the remains of food in between the teeth after the break of dawn falls under either one of two cases:

1- If there is only a small amount of food remaining in the mouth that cannot be spat, it does not affect the validity of the Sawm, even if it reached the person's throat, for this is unavoidable.

2- If there is a lot of food remaining in the mouth, and the person spat it out, the Sawm is valid. But, if the person swallowed it intentionally, the Sawm is invalid according to the majority of scholars.

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Accordingly, you did well by spitting the remains of food from your mouth and hence, your Sawm is valid In sha'a-Allah (if Allah wills). A Muslim should be cautious with regard to religious matters.

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The fifth question of Fatwa no. 20799

Q 5: During Sawm (Fast), I had phlegm in my throat and I swallowed it; does this invalidate Sawm?

A: If the phlegm does not reach the mouth, there is nothing wrong if the fasting person swallows it.

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Fatwa no. 14577

Q: On the first day of Ramadan and after offering the Fajr (Dawn) Prayer, I vomited unwillingly; does this nausea and vomiting affect my Sawm (Fast)? I hope Your Eminence would answer me. May Allah protect and take care of you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: If you vomit during the daytime in Ramadan unwillingly,

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your Sawm is valid and you do not have to make it up. It was related by Abu Dawud, Al-Tirmidhy, and others on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Anyone who has a sudden attack of vomiting while fasting is not required to make it up, but anyone who vomits intentionally must make it up.﴿

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Fatwa no. 14491

Q: Is it permissible for a Muslim to use nose drops while observing Sawm (Fast) during Ramadan?

A: It is not permissible to use nose drops during the daytime in Ramadan, as the nose has an opening to the stomach, and so some of the drops that are put into the nose will enter the stomach and so it will invalidate one's Sawm.

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Fatwa no. 20102

Q: A woman used nose drops during the daytime of Ramadan, as she was in need of it,

for she could not breathe well without it. She kept on using it for some days and repeated it for three or four Ramadans; she does not remember exactly. She knows that using nose drops during the daytime of Ramadan breaks the fast if it reaches the throat and she felt the bitter taste of the nose drops several times in her throat. Is her past Sawm considered invalid? What should she do?

A: If it is necessary for a fasting person to use nose drops, there is nothing wrong in this and the Sawm is valid unless the person tastes the nose drops in the throat. Hence, the Sawm is invalid and the person should make up for this day if it is obligatory Sawm.

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Fatwa no. 18084

Q 1: Toothpaste contains some sugar ingredients which a person tastes while using it, keeping in mind that the normal taste of food takes place by the dissolution of the tasted material within the saliva, and then penetrating it into taste senses. Thus, if the tasted material dissolves within the saliva, then, most probably, no one can avoid swallowing it.

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A- Is it allowed for a fasting person to use toothpaste, keeping into mind that he can use the toothbrush only?

B- What is the ruling on using mouthwash (rinsing the mouth)?

C- It is reported through a good chain of transmission from Ibn 'Abbas (reported in Al-Irwaa', 937) that he (may Allah be pleased with him) did not see any harm in tasting honey, oil and similar foods and then spitting it out while one is fasting. This view is also reported from some righteous predecessors. Thus, after you got to know the way in which food is tasted, what is the ruling on tasting food by a fasting person?

A 1: There is no harm in using toothpaste during Sawm (Fast); however, one should spit out what has been dissolved of it in the mouth, and if something from it went unintentionally inside the throat, it will not affect his fasting. By the same token, there is no harm in using mouthwash which includes medications provided that one will spit it out and nothing from it goes intentionally into his throat. The same ruling applies to tasting food, there is no harm in doing it as long as one will spit it out and not swallow it.

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Q 2: Sometimes the dentist or dental student or technician may rub dental fillings; this makes dust rise up; does inhaling this dust break Sawm (Fast)?

A: It is not permissible for the fasting person to inhale dust on purpose, but there is no problem if it has risen up and entered their throat against their will.

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Q 3: The dentist has to give the patient a shot in the mouth

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for the sake of local anesthetization, which does not have any nutritional elements. Does this affect Sawm (Fast), taking into consideration that the patient can delay the treatment until night time or even until after Ramadan?

A: There is no harm in giving a fasting person a shot in the mouth or in another organ of the body for the sake of local anesthetization in order to get treated, because this shot does not have any nutritional elements.

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Q 4: A dentist may sometimes need to give intravenous or intramuscular injections of non-nutritious substance to a patient. Does this invalidate the Sawm (fast) of the patient, bearing in mind that they can postpone the injection until nightfall or until after Ramadan?

A: There is nothing wrong with injecting a fasting person with a non-nutritious substance if they are in need of it to cure a disease. However, it is better to postpone the injection until nightfall to be on the safe side.

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Q 5: The dentist uses water to cool the dental carving pick. Does the patient's unintentional swallowing of this water affect Sawm (Fast), taking into consideration that one can delay the treatment until night time or even until after Ramadan?

A: There is no harm in putting water in the mouth of the fasting person for the sake of treatment and other purposes, on the condition that one will not intentionally swallow it. If some of this water goes unwillingly into his throat, then there is no blame on him; however, one will be on the safe side if he delays the treatment until night time or until after Ramadan.

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Q 6, 7: Does bleeding caused by extraction of a tooth invalidate Sawm (Fast), given the fact that the patient can postpone the remedy until nightfall or even until after Ramadan?

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Is there any sin on the dentist for examining the patient's teeth? Should he postpone the medical examination?

A: It is permissible for the fasting person to extract their molar tooth. However, they should avoid swallowing the blood cause by extraction. There is nothing wrong if the dentist examines the teeth of a fasting person.

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Q 8: The dentist uses some substances which the patient can feel their taste or smell. Does the existence of their taste or smell in the mouth affect Sawm (Fast), taking into consideration the fact that the patient can delay the treatment until night time or even until after Ramadan?

A: If the fasting person needs to treat his teeth during Sawm, then there is no harm in doing that, but he needs to be very careful of any medication or its remnants' going into his throat; however, if something goes into his throat unwillingly, then there is no blame on him.

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Q 9: If it is more preferable for a dentistry patient to delay treatment until night time, then the dentistry students will not find patients to practice the treatment of the patients during the day time of Ramadan, because the study is only during the day time. If this is the case, then is it considered a justification for the patient to accept treatment during the day time in spite of the possibility of swallowing blood, water and taking a shot of anesthesia for treatment?

A: If the goal behind the treatment of the teeth during the day time of fasting is only for the practice of the dentistry students without the patient's need for this treatment, then in order to be on the safe side, one should avoid

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the treatment during the day time and the practice should be delayed until after Ramadan in order to protect one's Sawm (Fast).

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Q 10: If a man's gum bleeds because of a disease or due to pulling out a tooth and the fasting person swallows the blood, then what is the ruling on this regard?

A: If the gum of the fasting person bleeds because of treatment, then it is an obligation upon him to spit it out of his mouth, and if some of this blood goes into his throat unwillingly, then there is no blame on him.

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Q: What is the amount of bleeding caused by Hijamah (cupping) which invalidates a person's Sawm (Fast)? Does a person's Sawm become invalid if they bleed extensively during performance of an oral surgical operation?

A: Hijamah invalidates Sawm according to the correct opinion maintained by scholars. This is based on the Hadith which reads: (A man who cups or gets himself cupped will have their Sawm broken.) The same applies to withdrawing a large amount of blood from the fasting person. However, Sawm will continue to be valid if blood is emitted because of a surgical operation. This is because emission of blood in this case is not out of the patient's own will.

Q 12: Dentists advise trimming Siwak (tooth-cleansing stick) every twenty four hours to keep its active constituent Does Sawm (Fast) become invalid because of using a new Siwak or a new part of it, given the fact that the person may swallow the wicks on the Siwak which break inside the mouth?

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A: There is nothing wrong if a fasting person uses the new Siwak or the trimmed one. However, one must spit the wicks that get broken out.

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Q 13: There is a mouth freshener spray on the market, which when used may condense into liquid. Is it permissible for a fasting person to use it to remove the bad smell coming from the mouth?

A: Yes, it is permissible for the fasting person to use such spray, if only it is only a mist of air, but if it contains liquids or dissolved substances, it must be spat out.

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Q 14: A- Is it permissible for a physician under ordinary circumstances to break his fast if he feels fatigue during treating patients, and sometimes performs many operations that may last for a long time. In such a case what is the ruling? Does this ruling change in cases of emergency?

B- Is it permissible for a patient to break his fast due to a toothache?

A: It is not permissible for a physician to break his fast during treating his patients, unless serious cases require him to break his fast in order to treat them. In such a case, it is permissible for the physician to break his fast to save a person verging on death. If someone is suffering toothache and needs to break their fast, it is permissible for them to do so, for the sick are permitted to break their fast.

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The second question of Fatwa no. 16029

Q 2: Is it permissible for a fasting person to have their molar or tooth pulled out?

A: Yes, it is permissible for a fasting person to have their tooth pulled out, but it is preferable to do this at night. However, there is nothing wrong in this if done during the day. But the person should be cautious not to let any blood spill from his mouth into his stomach.

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The third question of Fatwa no. 19477

Q 3: Donating blood during Ramadan

A- Does donating blood during Ramadan break one's fast, especially as it is medically known that this process has no side effects on the fasting person; in addition, they can carry out their daily activities normally?

B- Does blood donation during Ramadan break one's fast if this leads him to faint? Fainting occasionally occurs due to lack of blood flowing to the brain; therefore, we lift the legs of

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the donor up and put his head downward until he regain consciousness without any harm to him. However, such cases are very usual.

C- There is another kind of blood donation, i.e. donation of blood components and returning the unnecessary components to the donator's body. This new and unique method called APHERESIS. A highly technical device is used in this process. It is designed to draw a limited quantity of blood from the donor's body and then separate the blood components from each other. In doing so, it takes the required components, such as plasma, platelets and red blood cells, then the white cells go back directly to the donor's body together with a chemical anti-clotting substance to the quantity returned to the donor. This substance enters into the donor's body through the blood cells as mentioned earlier. The process takes place four to five times per hour, during which the donor lies down on the apparatus till the end. It draws the quantity required from the blood cells, then returns the remaining cells to the donor.

Does this kind of blood donation invalidate the fast of a Muslim, taking into account that this method is of less pressure on the donor's body

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in comparison with the ordinary process of blood donation?

A: Blood donation invalidates one's fast, because it is generally similar to Hijamah (cupping). The Prophet (peace be upon him) is reported to have said: ﴾The man who cups and the man who has himself cupped brake their fast.﴿ Similarly, a person to whom blood is transfused breaks their fast as well.

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The first question of Fatwa no. 21642

Q 1: I suffer from nosebleed, especially in hot weather, and sometimes during Istinshaq (inhaling and exhaling water nasally) for Wudu' (ablution) so I have to raise my head upwards and the blood goes into my stomach. Is this considered Haram (prohibited)? Does the following Ayah (Qur'anic verse) apply to me? Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴿ **Is my Sawm (Fast) valid?**

A: The blood flowing down from your nose into your throat due nose bleeds or the like is involuntary; thus, there is no sin, but you should try to get rid of it through your mouth as much as you can.

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Fatwa no. 14245

Q: While observing Sawm (Fast) I notice that my gum bleeds, especially while performing Wudu' (ablution). I wait until the bleeding stops and then I perform Salah (Prayer); however, my gums bleed again while performing Salah and the blood leaves a bitter taste in my mouth. Is it Wajib (obligatory) on me to make up for that day?

A: If your gums bleed while observing Sawm, you have to spit it out of your mouth. However, if it goes into your throat unintentionally, there is no blame on you and your Sawm is valid. However, if you intentionally swallow the blood that enters your throat, it is Wajib on you to make up for that day.

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Fatwa no. 14230

Q 1: When I was fifteen years old, i.e., after puberty, I broke my Sawm (Fast) on two or three days in Ramadan because I felt thirsty, not being aware of the great sin in breaking one's Sawm intentionally.

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I have not made up for those days until now, though I am now fifty. I am deeply regretful and ask Your Eminence: do I have to make up for the missed days or what should I do?

A: It is Wajib (obligatory) on this woman to make up for the missed days of Ramadan since the age of puberty and give Kaffarah (expiation) to the needy for every day, i.e., 1/2 Sa` (1 Sa` = 2.172 kg) of dates, or barely, or similar staple food of your country, due to her unexcused delay in making up for the missed days until the following Ramadan came.

Q 2: A woman developed diabetes at her advanced age and whenever she observes Sawm (Fast) in Ramadan she experiences some light bleeding from her palate and throat. She fears that this blood might penetrate into her stomach while sleeping during the day. Please, tell us what should she do regarding this bleeding? And what is the ruling? May you be rewarded!

A: If there was bleeding from the throat while observing Sawm, she should have spit it out, being careful not to allow it to penetrate into her stomach as much as possible. However, if it did enter her stomach unintentionally while sleeping, her Sawm is considered valid.

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The second question of Fatwa no. 17680

Q 2: During the blessed Ramadan, I cut my chin while shaving and there was some slight bleeding. What is the ruling?

A: This bleeding from a cut does not invalidate one's Sawm because it occurred unintentionally.

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The second question of Fatwa no. 19159

Q 2: Does having a nosebleed or a tooth extraction require making up one's Sawm (Fast) for that day? If one has a tooth extracted at night after Iftar (breaking the Fast) and it bleeds the next day, does this blood invalidate one's Sawm?

A: If a fasting person is wounded, or extracts a tooth and there is some bleeding as a result, the Sawm is valid. However, one must spit out the blood out of their mouth and not let it enter into the throat.

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The first question of Fatwa no. 20303

Q 1: I suffer from gums inflammation, resulting in bleeding while talking, eating, drinking water, or even after waking up. Unintentionally, I swallow this blood that is mixed with saliva, being aware of the fact that swallowing one's saliva is inevitable. I have been suffering from this condition for five years, despite my frequent visits to the doctor. What is the ruling on this and the previous months of Sawm (Fast)?

A: If the blood enters your throat unintentionally while you observe Sawm (Fasting), then there is no blame on you.

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Fatwa no. 20467

Q: My mouth bleeds during Sawm (Fast), especially after waking up. At time of Madmadah (rinsing the mouth) during Salah (Prayer) times, the color of the blood becomes light red, and sometimes turns yellow on rinsing twice or thrice. How can I swallow my saliva, taking into account that bleeding may continue for a while? What is the ruling on swallowing the yellowish liquid that does not taste as blood?

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I consulted a doctor who prescribed medication for me but it was in vain.

A: If the case is as you have mentioned, you did your best to get rid of the blood in the saliva through Madmadah. Additionally, you were careful not to swallow this blood or the slight yellowish liquid in your saliva, Therefore, there is nothing wrong in that and your Sawm is valid In sha'a-Allah (if Allah wills).

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The first and second questions of Fatwa no. 17628

Q 1: Is it permissible to apply hemorrhoid ointment, whether internally or externally, in Ramadan? If not, must I make up for that day?

A: Applying hemorrhoids ointment does not invalidate one's Sawm (Fast).

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Q 2: I suffer from a stomach illness which causes me to regurgitate my food while still a liquid. This occurred during Ramadan. Should I make up for these days?

A: If one regurgitates something from the stomach into the mouth, the fasting person should spit it, but if one swallowed it intentionally, the Sawm (Fast) is invalid. However, if one swallows it unintentionally, the Sawm is valid.

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The sixth question of Fatwa no. 17594

Q 6: What is the ruling on stomach acidity which flows from the stomach into the mouth during Sawm (Fast) but returns back to one's stomach?

A: It is Wajib (obligatory) on the fasting person to spit out whatever is regurgitated from the stomach. If one intentionally swallows it, the Sawm is considered invalid, as one consciously allows something to enter their stomach. However, if the acidity reaches one's mouth or is refluxed to the stomach involuntarily, then there is no blame. Allah (Glorified and Exalted be He) says: ﴿Allâh burdens not a person beyond his scope.﴾

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The second question of Fatwa no. 18622

Q 2: I watched pornographic movie during the day in Ramadan. Is my Sawm (Fast) considered valid or not?

A: It is impermissible for Muslims in general to watch immoral movies during Ramadan or otherwise, but the sin is graver when it is committed in Ramadan. If the fasting person ejaculates due to sexual arousal, the Sawm is invalid and it is Wajib (obligatory) make up for that day.

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The first and second questions of Fatwa no. 19305

Q 1: What is the ruling on those who listen to obscene speech while observing Sawm (Fast)?

If a fasting person has some abuse hurled at them, they are to reply : "I am fasting." (Related by Al-Bukhari in his Sahih (Authentic Hadith Book), Vol. 2, p. 228) upon the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴾Sawm is protection (from the Hellfire and from committing sins). If one of you is observing Sawm, he should avoid sexual relations with his wife and quarreling. If anyone should fight or quarrel with him, he should say, 'I am fasting'.﴿

But if the abuse is hurled at someone else or obscene speech in general, the abuser should be advised to give up hurling abuses and obscene speech, and should be warned against obscene acts by word and deed. Allah (Glorified and Exalted be He): ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿

Q 2: What is the ruling on those who break their Sawm (Fast) after sunset and before the Maghrib (Sunset) Prayer?

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A: If the fasting person verifies the occurrence of sunset, it is permissible to hasten to break the Sawm even if one does not hear the Mu'adhin (caller to prayer). It is narrated upon the authority of Sahl Ibn Sa`d (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾The people will continue to prosper as long as they hasten to break the Sawm.﴿ (Agreed upon by Al-Bukhari and Muslim) This Hadith is related by Al-Bukhari in his Sahih (Authentic Hadith Book), Vol. 2, p. 241.

It is also related by Al-Bukhari, in his Sahih (Authentic Hadith Book), Vol. 2, p. 240, on the authority of `Asim ibn `Umar ibn Al-Khattab that his father (may Allah be pleased with them both) said that the Messenger of Allah (peace be upon him) said: ﴾When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his Sawm.﴿ In addition, the Messenger of Allah (peace be upon him) said, conveying what was revealed to him from his Lord, ﴾Of My Servants those I love most are those who hasten to break their Sawm.﴿ (Related by Ahmad, at-Tirmidhi, and Abu Dawud upon the authority of Abu Hurayrah (may Allah be pleased with him)

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The first and fourth questions of Fatwa no. 14240

Q 2: I started observing Sawm (Fast) when I was fourteen (14) years old, but in my first year of Sawm I remember that I had broken my Sawm some days without a lawful excuse. I cannot remember their number now, as do other women who experienced the same problem. I ask Your Eminence to explain the ruling on that?

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Is it Wajib (obligatory) on me to make up for the missed days, being aware of the fact that many years passed and I did not make up for them? If so, is it Wajib on me to make up for the whole month, as I do not remember the number of days?

A: It is Wajib on you to make up for the missed days of Sawm and you should offer Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). As for the number of the missed days, you should do your best to remember their number as far as you know. Moreover, it is Wajib on you to offer a Kaffarah (expiation) for delay, that is, you must feed a Miskin (a needy person) with 1/2 Sa` (1 Sa` = 2.172 kg) of barely, or dates, or the like of the staple food in your country for every day.

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Q 4: A woman was grazing sheep in Ramadan and she overdid Madmadah (rinsing the mouth) due to extreme thirst, trying to let some water enter her stomach. If she was aware that this action is Makruh (reprehensible), what is the ruling? Is it Wajib (obligatory) on her to make up for those days?

Moreover, one day she performed after-menstruation Ghusl (full ritual bath) during Ramadan and she discharged a drop of blood the next day. This occurred while she was away from home at on occasion, and when bleeding ceased that night she did not perform Ghusl. Rather, she went back and completed her Sawm. What is the ruling on that? Is it Wajib on her to make up for the remaining days of the month, i.e., the days on which she observed Sawm during her menstruation taking into account that she does not remember the number of those days? We hope you will explain the ruling on that?

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A: First, if the woman in question overdid Madmadah to the extent that the water entered into her stomach, then it is Wajib on her to make up for that day.

Secondly, the drop of blood that she noticed after Tuhr (period of ritual purity) and performing after-menstruation Ghusl is of no importance and her Sawm is valid.

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The first question of Fatwa no. 20344

Q 1: I was pregnant and the weather was very hot during Ramadan. My mouth became extremely dry, so I did Madmadah (rinsing the mouth) with cold water to moisten my mouth and lips but I was keen lest any water enter my stomach. Am I sinful? Should I offer a Kaffarah (expiation) for that?

A: According to what you have said, there is no sin on you and you do not need to make up for that day in which you did Madmadah with water because this does not invalidate one's Sawm (Fast).

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Fatwa no. 14367

Q: I am a fisherman and sometimes my work requires that I dive during the day in Ramadan. Is it permissible for a fasting person to dive? If I dive, am I considered sinful? Please, tell me the ruling on that! May you be rewarded!

A: It is permissible for a fisherman to dive into the sea, provided that he does not allow water to enter his stomach.

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The second question of Fatwa no. 14892

Q 2: Is it permissible for a fasting person to swim in the river or the like?

A: Yes, it is permissible for the fasting person to swim provided that no water enters their stomach.

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Kaffarah of breaking Sawm

The second and third questions of Fatwa no. 5163

Q 2: Three men broke their Sawm (Fast) intentionally in Ramadan: one once, the second three days, and the third observed Sawm only one day. What is the ruling regarding each one of them?

A: It is obligatory on those who break their Sawm because of having sexual intercourse to make up for the missed days and offer Kaffarah (expiation) for each day, that is, emancipating a believing bondsman, but if they do not find one, they must observe Sawm for two successive months. If they cannot afford to do so, then they must feed sixty Miskins (needy persons) for every day of Sawm. As for those whose breaking the Sawm is because of some nullifiers other than having sexual intercourse, such as eating or drinking, it is obligatory to only make up for the missed days without offering Kaffarah according to the more correct of the two scholarly opinions. Moreover, each one of them should offer Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). If a Mukallaf (a person meeting the conditions to be held legally accountable for their actions) intentionally breaks their Sawm during Ramadan, this is regarded as one of the major sins if done without a Shar`y (Islamically lawful) excuse.

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Q 3: How should I feed? Should I feed a Miskin (a needy person) for an entire day, that is, from the morning to the evening, or just one meal?

A: It suffices to give every one of the sixty Miskins 1/2 Sa` (1 Sa` = 2.172 kg) of the staple food eaten by your family.

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Fatwa no. 9086

Q: Allah (Glorified and Exalted be He) says: (And for him who is unable to do so, he should feed sixty of Miskin (poor).) **Are children considered among the category of Miskins? What kind of food should I give to them? Is there a certain kind of food? Is it permissible to clothe them instead of feeding them?**

A: First: if those who look after children do not have money to spend on them because they are poor, they are considered among the category of the Miskins regarding offering Kaffarah (expiation).

Second: the proper food acceptable for Kaffarah is the average food you provide to your own family, that is, dates, or barely, or maize, or rice, or the like.

Third: It suffices if one clothes sixty of Miskins instead of feeding them. It is also permissible to feed thirty of them and clothe the other thirty.

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The first and the second Questions of Fatwa no. 17086

Q 1: A man had sexual intercourse with his wife during the daytime in Ramadan being ignorant of the ruling and the Kaffarah (expiation). However, later he came to know about his mistake. What should he do?

A: Anyone who has sexual intercourse with his wife during the daytime in Ramadan is liable for Kaffarah, which is emancipating a believing slave, fasting for two successive months if the previous option is unavailable, or feeding sixty poor persons if the two previous options are not available in addition to repentance and making up for that day. However, ignorance about the fact that this act is prohibited and entails the Kaffarah does not waive his liability, bearing in mind that he lives in a Muslim country. Furthermore, his wife is also liable for the same Kaffarah.

Q 2: Feeding poor persons is a kind of Kaffarah: Does this entail breakfast, lunch and dinner or only one meal?

A: If food is to be given away, an amount of 1.5 kg for each person of wheat, rice, dates or any other local staple foodstuff will discharge the obligation. However, if feeding will take the form of a banquette, one satisfying meal, launch or dinner, for each poor person will be enough.

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The second Question of Fatwa no. 19182

Q 2: Is the obligation of feeding sixty poor persons discharged when the total amount - enough for sixty persons - is given in one container to one family provider?

A: Feeding poor persons can take the form of giving each poor person half a Sa` (1 Sa` = 2.172 kg), which equals approximately 1.5 kg, of a staple foodstuff. However, it will discharge the obligation to gather the aggregate number of poor persons and offer them lunch or dinner according to the correct opinion maintained by scholars. However, it is necessary to feed the number of people defined by Shari`ah (Islamic law), i.e. sixty poor persons.

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Fatwa no. 18054

Q: I deliberately broke my fast one day in Ramadan and thus, I want to feed sixty poor persons.

My question is: Is it obligatory to feed them all at once? Or, may I feed three or four poor persons, for example, per day? Is it permissible to feed my poor family members such as my father, mother or brothers?

A: If you broke your fast during Ramadan through anything other than having sexual intercourse, you will not be liable for Kaffarah (expiation) according to the correct scholarly opinion. In such a case, you just have to repent and make up for that day on which

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you broke your fast. However, if breaking your fast was through having sexual intercourse, it will entail repentance, making up for that day and Kaffarah, which is emancipating a believing slave, fasting for two successive months if the previous option is not possible, or feeding sixty poor persons if the two previous options are unavailable.

If a person is to feed poor persons because emancipation and fasting are unavailable, it will be permissible to feed all the poor persons at once or divide them into batches; whichever is possible. Either way, the total number of poor persons has to be fed. However, it is impermissible to feed, as Kaffarah, one's ascendants including parents and grandparents or one's descendants including male and female children or grandchildren.

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Fatwa no. 12715

Q: I am a young man that married just before Ramadan. At the beginning of Ramadan, I had sexual intercourse with my wife out of mutual desire during the daytime. However, I did not ejaculate thinking that we would only be liable for Kaffarah (expiation) if I do not ejaculate. The following Ramadan, we did the same although my wife was not willing to do so as she doubted that we were liable for Kaffarah for doing so. However, I ejaculated

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that time. In fact, I do not know whether Kaffarah is necessary for the former or the latter Ramadan. Note that I am now about to feed sixty poor persons: How much money should my wife and I pay for feeding sixty poor persons for the two months? It would be better if you give us an address (of a charitable organization) to which we can send the money of the Kaffarah. Please give us a Fatwa on this regard. May Allah reward you with the best and grant you success.

A: If the reality is as you mentioned, you are both liable for Kaffarah in addition to making up for the first day on which you broke your fast, as well as repentance and asking Allah (Exalted be He) to forgive the sin you committed. The Kaffarah is to emancipate a believing slave, fast for two successive months if the previous option is unavailable, or feed sixty poor persons; each poor person receiving half a Sa` (1 Sa` = 2.172 kg) of dates, wheat, rice or any other local staple foodstuff, if the two previous options are unavailable. Focusing on the second day on which you broke your fast, you have to make up for that day in addition to Kaffarah. Your wife is not liable for Kaffarah and only has to make up for that day if she had sexual intercourse with you unwillingly.

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The second Question of Fatwa no. 14224

Q 2: Three years ago, I had sexual intercourse with my wife during one Ramadan night. On finishing, it turned out that dawn had broken and that

the time to start Sawm (Fast) had passed half an hour before. I then proceeded to ask one Shaykh who advised me to feed 60 poor people. Therefore, I prepared a charity food for this purpose but could not feed the complete number of sixty poor people. Should my wife and I feed sixty poor people collectively or individually? If it is unfeasible to feed 60 poor people in total, how much should we pay approximately, instead and how and where should we pay it? Please, bear in mind that I have been feeling guilty about having done so ever since, especially during the blessed month of Ramadan.

A: It is obligatory on one who had sexual intercourse with his wife during the daytime of Ramadan to repent, ask Allah for forgiveness and pay Kaffarah (expiation) in addition to making up for the day on which sexual intercourse took place. The Kaffarah is to emancipate a believing slave, fast for two successive months if the previous option is unavailable, or feed sixty poor people, each poor person receiving half a Sa` (1 Sa` = 2.172 kg) of a staple foodstuff, if the two previous options are unattainable. Moreover, the wife is liable to the same Kaffarah if she consented to it.

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The third question of Fatwa no. 14160

Q 3: If someone is required to offer a Kaffarah (expiation) for breaking their Sawm (Fast) during Ramadan but when they were offering the Kaffarah, they fell seriously ill and had to take medicine. Should they start their Sawm

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afresh or resume Sawm after recovery?

A: Anyone who interrupted offering a Kaffarah for having sexual intercourse during the daytime in Ramadan due to illness has to resume their Sawm and not to start afresh. This is because they are excused.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14554

Q: I got married at an early age in 1369 A.H. and lived in a desert area where there was almost no water. In the same year, the month of Ramadan came. We fasted the first two or three days and on the fourth or the fifth day my wife and I decided to break our fast. We actually did so and I had sexual intercourse with her. We were ignorant and knew no Hadiths except that we heard from some people that making up for a missed day (of Ramadan) can be done by fasting a day. We broke our fast on this day and made up for it afterwards. Could you please inform us about the expiation of this day. May Allah protect you.

A: You and your wife have to repent to Allah (Exalted be He) immediately because breaking fast in Ramadan without a legal excuse is a major sin. It is obligatory on each of you to perform the expiation,

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which is to emancipate a believing slave. If this is not possible, you must fast two successive months. If this is not possible, sixty poor persons are to be given food. As for making up for the missed day, you said that both of you fasted a day in place of it and that is enough.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15292

Q: I was on a journey in Ramadan and I broke my fast while traveling. Then, I returned from traveling and went home. I saw my wife and had sexual intercourse with her in the daytime of Ramadan while she was fasting. She was not unwilling but she was ignorant because she is illiterate. She thought that fasting a day in place of the missed day is enough. This happened a short time ago. She decided to fast two successive months without asking anyone but she could only fast 15 days. Please explain what we should do. May Allah guide you to what is right

A: You have to pay Kaffarah (expiation) according to your capacity. It is to emancipate a believing slave and if you cannot, you should fast two successive months. If this is not possible, you should offer food to sixty poor persons: for each one half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or other such local staple food.

This is because once you arrived in your country, it was obligatory on you to observe Sawm (Fast) and all the rulings of Sawm are applied to you. The same is true for your wife with regard to expiation and fasting a day in place of the day in which you had sexual intercourse. In addition, she has to pay another Kaffarah of feeding a poor person if she did not fast it until another Ramadan came. Both of you should repent to Allah (Exalted be He) for having done this and be determined not to do it again.

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Fatwa no. 15310

Q: I got married when I was about sixteen and now I am eighty years old. I have approached my wife in the daytime in Ramadan while I was fasting. I have had sex her without ejaculation and I do not know how many times I moved in her. I would like to ask you whether I have to make up for such days. May Allah keep you benefiting Muslims. I hope you will answer me in order not be charged with that in the Hereafter.

A: You and your wife, if she did so willingly, are asked for expiation. It is to emancipate a believing slave. If you could not do that, you have fast two successive months. If this is even impractical for you, each of you have to feed sixty poor persons.

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In addition to that, you have to make up for the day when you had sexual intercourse and feed one more poor person, because you delayed making up for that day until another Ramadan came.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15998

Q: All praise is due to Allah, I am a young Muslim man. I got married a week before Ramadan but I had sex with my wife during the daytime in Ramadan without complete penetration and we were both fasting. We have deeply regretted doing this and I ask Allah (Exalted be He) for forgiveness. I know that the Kaffarah (expiation) of this is to free a Muslim slave or fast two consecutive months. If I am unable to do that, I have to feed sixty poor persons. The first two are difficult for me because the first is now not available and, for the second, I cannot fast two consecutive months because I am an employee and I have to go to distant places during work and I do not have two months leave available to me. My question: Is feeding sixty needy persons sufficient, and what is the manner of doing so?

A: It is forbidden to have sexual intercourse in the daytime in Ramadan. It invalidates fasting and entails the major expiation mentioned in the question. It is to be observed in the following order: emancipating a believing slave. If this is impossible, it is to fast two successive months. If this is also infeasible, one should feed sixty

poor persons: half a Sa` (1 Sa` = 2.172 kg) each, from the local staple food of the country such as rice or wheat. According to what you mentioned about your case and that you are unable either to free a Muslim slave or to fast, you have to offer food to sixty poor persons and repent to Allah (Exalted be He) for that. In addition, you are obliged to make up for the day which you invalidated by having sexual intercourse. If another Ramadan elapsed before you make up for that day, you are required to feed one more needy person along with making up for that day as a kind of atonement for delaying. Allah knows the best.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16242

Q: I travelled to a place that was 240 kilometers away and I broke my fast. On the second day, I had sexual intercourse with my wife and stayed with my relatives for three days while I had the intention to travel at anytime during these three days and I broke my fast. I hope you will illustrate the ruling on having sexual intercourse during the daytime in Ramadan, taking into consideration that my intention was to travel to another place 250 kilometers away - from Saudi Arabia to Syria because I travelled to Al-Sham (The Levant) to receive medication. I returned home with the intention of fasting but I had sexual intercourse and broke my fast on another day. Hence, I have broken my fast for two days.

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May Allah protect you.

A: No Kaffarah (expiation) is required for having had sexual intercourse while travelling, since it is permissible for someone on a journey to break his fast by copulation and such permissible things but it is obligatory to make up for the day he broke fast. Allah (Exalted be He) says: (and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.) The same applies to your wife if she is on journey with you: after you return home, you have to fast because the journey is over. As for having sexual intercourse after returning home, you have to repent to Allah (Exalted be He) for having done this and make up for that day. Also, you are required to offer Kaffarah (expiation) which is to emancipate a believing slave. If you could not do that, you have to fast two successive months. If this is also impractical for you, you have to feed sixty poor persons. Your wife is the same in this regard.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16788

Q: A man travelled to Makkah Al-Mukarramah and returned home in the Eastern Region while he had broken his fast. Then, he had sexual intercourse with his wife in the daytime of Ramadan, taking into account that he was unaware of the ruling. His wife asked him fearing that

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there is something wrong in that but he said: "In sha'a-Allah (if Allah wills), there is nothing wrong in that." However, he is doubtful about the matter and wants to know the ruling: What should be done if it was forbidden, and what would be the Kaffarah (expiation)?

A: Each of you has to offer Kaffarah, which is to emancipate a believing slave. If this is not possible, each of you has to fast two successive months. If this is also not possible, then each of you has to feed sixty poor persons. Moreover, you have to make up for the day in which you had sexual intercourse in addition to feeding one more needy person if making up for that day was delayed until another Ramadan came.

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Fatwa no. 18890

Q: I traveled to Egypt by bus and it took three days. I broke my fast during those days because I was on a journey and I intended to make up for them later. When I arrived in Egypt and went home in the afternoon I had sexual intercourse with my fasting wife. She disagreed in the beginning but when I told her that we would make up for it, in sha'a-Allah (if Allah wills), on another day she agreed but I was unaware of the Kaffarah (expiation) when I made her break her fast. I thought that it is like any day as in the case of a traveler or a sick person and she can make up for it.

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I would like to know the ruling on this day and whether I have to offer Kaffarah or only her.

Then, at night when it was 1 am, I slept with her and we went to bed to relax and prepare for Suhur (pre-dawn meal before the Fast) while having the intention to fast the following day. However, we woke up at 11 am in the morning. We had neither made Ghusl (full ritual bath following major ritual impurity) nor eaten Suhur and I was very tired from traveling. Therefore, we also broke our fast on that day. Do we have to observe expiation for this day?

Moreover, is one Kaffarah enough for both days altogether or does each day require one? If the Kaffarah is what I read in the book of Allah (Exalted be He), to fast two consecutive months, and we are not able to fast, what is the alternative? May Allah reward you the best!

A: Neglecting Janabah Ghusl (full ritual bath to cleanse of sexual discharge) or Suhur does not affect one's fast and you should have completed your fast which you intended at night. Hence, you made an error and you have to make up for these two days and feed one poor person for each day if you have delayed it until another Ramadan came.

In addition, each of you should be charged with Kaffarah for having sexual intercourse during the daytime of Ramadan, which is to emancipate a believing slave. If this is impractical, you should fast two successive months.

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If this is even not feasible, you should offer food to sixty poor persons. You are also required to repent to Allah (Exalted be He) and not do so again. Moreover, you have to pay a similar Kaffarah if you have had sexual intercourse on the second day in which you broke your fast and repent to Allah (Exalted be He), because this took place in Ramadan.

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Fatwa no. 15797

Q: I got married more than 30 years ago. I am Bedouin and illiterate and I have no religious knowledge. Moreover, there are no knowledgeable people around and we are in complete ignorance of the matters of our religion. However, I had sexual intercourse with my wife in Ramadan after Fajr (Dawn) Prayer and she was willing. We broke our Sawm (Fast) together that day and it was our first Ramadan (i.e. in marriage). We were young and we did so thinking that it, being Junub (person in a state of major ritual impurity) because I also slept with her during night and there was no water, was impermissible to fast without Ghusl (full ritual bath following major ritual impurity). Therefore, I copulated with her after Fajr Prayer and we were ignorant of the related rulings.

A: It is obligatory on you to repent to Allah (Exalted be He) and not do so again. Then, you have to do the required Kaffarah (expiation), which is to emancipate a believing slave for each

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one of you. If this is not possible, each of you has to fast two successive months. If this is also impossible, then each of you has to feed sixty poor persons: for everyone half a Sa` (1 Sa` = 2.172 kg) from the staple foodstuff of the country. Also, both of you are required to make up for the day in which you had sexual intercourse. If you delayed making up for it until another Ramadan came, you should give additional half a Sa` of the staple food of the country to a needy person for the day in which you broke your fast.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15854

Q: In three months of Ramadan over the last three years, I used to abstain from eating and drinking but I had sexual intercourse with my wife. In the first year, we had it for twenty-five days of Ramadan. In the following year, I had sexual intercourse with her for fifteen days. In the third year, we had intercourse for five days. I did not know that engaging in sexual intercourse during the day of Ramadan invalidates Sawm (Fast). Appreciate your guidance, may Allah guide you!

A: Firstly, You and your wife have to repent to Allah (Glorified and Exalted be He) and

seek His Forgiveness.

Secondly, you have to make Kaffarah (expiation) for each day you had sexual intercourse with your wife. A Kaffarah is to emancipate a believing slave, and if you can not find one, you have to fast two consecutive months, and if you can't, you have to feed sixty Miskin (needy); each Miskin half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country.

Thirdly, you have to make up for these days. If you delayed making up fasting before the following Ramadan, in addition to making up for these days, you have to feed a Miskin half a Sa` of the staple food of the country for each day.

Fourthly, your wife should also perform Tawbah, make Kaffarah, and make up for these days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of fatwa no. 16087

Q 1: I was young and uneducated when I got married. My husband used to have sex with me in the daytime in Ramadan and I was agreeable, but I was ignorant of the punishment

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and so was he. Now, he is dead and I do not know the number of days in which I did so. What should I do?

A 1: You are required to observe the due Kaffarah (expiation) of each day of Ramadan where you had sexual intercourse. The Kaffarah is to emancipate a believing slave. If you cannot do that, you have to fast two successive months (60 days). If this is impractical for you, you have to feed sixty poor persons for each day in which you had sexual intercourse. If you do not remember the number of days in which you did that, you can guess them. The same is true for your deceased husband. If he left an estate behind, the Kaffarah is to be given from it. If anyone of his relatives or even any Muslim wants to fast on his behalf, there is much good in doing so. The Prophet (peace be upon him) said: ﴾If anyone dies in a state (that he had to complete) some days of fasting, his heir must fast on his behalf.﴿ (agreed upon by Al-Bukhari and Muslim)

If there is no one to fast on his behalf and there is no Muslim slave to free, food for sixty poor people should be taken from his estate for every day in which he had sexual intercourse. Every poor person is to be given half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country, such as rice. If he did not leave an estate but some of his relatives or some benevolent persons donate the food, it is good. You are also obliged to make up for the days on which you had sexual intercourse and you should feed a poor person half a Sa` for each day because you delayed making up for those days. The same applies to your deceased husband; to make up for those days on his behalf and to feed the needy for having delayed doing so.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15637

Q: I had sexual intercourse with my wife twice in the blessed month of Ramadan, 1403 AH. and another time on one day from the blessed month in 1407 A.H. Anyway, I made up for these days after the end of each month but I did not observe the due Kaffarah for them. Because I worked in a remote area where there was no electricity and roads were rugged, I could not fast two successive months. I hope you will give me a suitable solution to my case. Moreover, I want to ask if I should expiate by feeding sixty poor persons for each day or for all the days at once, because they were separated. In addition, what is the quantity of the Kaffarah and is it allowable to spend it in charitable acts, such as building a mosque or a house for some poor persons? I hope you will give me a written answer. May Allah reward you with all good for Islam and Muslims. He is the All-Hearing and All-Answering. Thanks very much.

A: If the case is as you mentioned, you are obliged to make up for these three days and to repent to Allah (Exalted be He) and ask Him for forgiveness. In addition, you are charged with three expiations because sexual intercourse took place on separate days.

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The expiation is to emancipate a believing slave. If you could not do that, you have to fast two successive months. If you are unable to do that because of illness, old age or some hardship that prevents you from fasting, you are to feed sixty poor persons for each day on which you had sexual intercourse during the daytime in Ramadan. Every poor person should be given half a Sa` (1 Sa` = 2.172 kg) from the staple foodstuff of the country, such as wheat, rice, etc. However, it is not permissible to spend the value of expiation in charitable acts, building mosques or even to pay it in cash.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15685

Q: I married a woman other than my present wife and the marriage took place in the month of Ramadan. I was a teenager at that time. However, I slept with my first wife on two days in the blessed month and repented to Allah (Exalted be He) and completed my Swam (Fast). This took place ten years ago and I am still concerned about it after I knew that there is a specific expiation for that. Then, three or four years later, my father (may Allah confer mercy upon him) died in a car accident and I pardoned the one who did it, because

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he was driving while my father (may Allah be merciful with him) was walking along the side of the road. Does my pardoning make up for the expiation as I did so for the sake of Allah or how can I atone for my wrongdoing? May Allah reward you all the good and support Islam and Muslims by you.

A: If the case is as you mentioned, it is obligatory on both you and your wife to offer Kaffarah (expiation) of having sexual intercourse during the daytime in Ramadan. It is to emancipate a believing slave. If this is impossible, it is to fast two successive months. If you are also unable to do that, it is to feed sixty poor persons a mudd (measure) of wheat or half a Sa` (1 Sa` = 2.172 kg) from other things twice to make up for the two days. In addition, each of you has to make up for the two days and two feed two poor persons for having delayed the expiation for those days until another Ramadan came. You are also required to repent to Allah (Exalted be He) and seek His forgiveness. Your relinquishing the Diyah (blood money) of your father does not make up for the expiation of having sexual intercourse in the daytime in Ramadan.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Q 2: A few days ago, a friend of my father told me that my father have had sexual intercourse

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with his (my father's) wife in the daytime in one of the days of the blessed month of Ramadan. My father told him that he fed sixty needy. But my father was a pious person

and was well known for his righteousness. Yet, we cannot free a Muslim slave but we are able to fast on his behalf two consecutive months. Is it permissible for me to fast on behalf of him? My brothers and sisters can do the same but I would like to fast on his behalf.

A: If a man copulates with his wife in the daytime in Ramadan, both of them have to offer the Kaffarah (expiation), which is to free a believing slave. If they do not find one, they should fast two consecutive months. If they cannot, they should feed sixty poor persons for each a poor person 1.5 kg of the staple food of the country. As for what you mentioned that your father did the expiation required on him by feeding sixty needy, he then has did what is required on him and only you are asked to make up for that day on behalf of him. The Prophet (peace be upon him) said: (If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17542

Q: After eating Suhur (pre-dawn meal) on the 28th of Ramadan, I had sexual intercourse with my wife and we finished when the Iqamah (call to start Prayer) was announced. I do not know whether

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intercourse took place before or after the time of Fajr (Dawn) Prayer. Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar) to know whether I have to make up for that day and whether I am charged with the due Kaffarah (expiation).

A: If a man has sexual intercourse with his wife during the daytime or at night and continued til the daytime in Ramadan, as indicated in the aforementioned question, he is required to make up for that day and to observe the due Kaffarah, which is to emancipate a believing slave. If he cannot do that, he has to fast two successive months. If this is also impossible, he is required to feed sixty poor persons.

The wife has to make up for that day, and if she had sexual intercourse willingly, she is charged with the due Kaffarah as well.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17519

Q: A man had sexual intercourse with his wife several times in the daytime in Ramadan. He was newly married and this happened some years ago. Then, they performed Hajj and `Umrah (lesser pilgrimage). What is incumbent on them?

A: It is incumbent on them to make up for the days on which they had sexual intercourse and to feed a poor person for each day because they delayed making up for those days. Furthermore, it is obligatory on them to ascertain the number of days they had sexual intercourse so they can count the number of Kaffarah (expiation). If they

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had sexual intercourse several times on the same day, each of them is required to observe only one Kaffarah, which is to free a Muslim slave. If this is not possible, then it is to fast two successive months. If this is also impossible, then each one has to feed sixty poor persons. What they did does not affect their Hajj and `Umrah, as long as they performed them in the right way.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17311

Q: I had sexual intercourse with my wife twice in the daytime in Ramadan and in two different years. I remember that the first time I was returning from a journey but I do not remember the second time. Regardless of the excuse, I regret what I did and I ask Allah (Exalted be He) to accept my repentance and forgive all my sins, for He is the All-Forgiving. I asked one of the shaykhs by phone while I was offering Hajj in the past year, 1414 AH. in Makkah. He told me that if I and my wife had been observing all the Prayers and had not been neglecting any of them for any reason, so we would have to fast two consecutive months. He added to me that if we offer some Prayers but neglect others, that we would be considered disbelievers. May Allah protect us from that. Thus, according to him, we have to return to Islam, regret what we did and not repeat it. We were stunned with this Fatwa (legal opinion issued by a qualified Muslim scholar), especially because

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we testify that no one is worthy of worship but Allah and that Muhammad is the Messenger of Allah. We believe in Allah, the Last Day, Angels, the revealed Books and destiny, its good and bad.

Dear shaykh, please give us your Fatwa regarding what I and my wife should do. May Allah reward you with the best. I would like you to note that we cannot fast two successive months, because I donated my kidney to my brother in 1406 A.H. and I should drink water continually in order to preserve the other kidney. In addition, my wife suffers from several diseases. Anyway, we may be able to fast if we divided the two successive months, but is this sufficient? May Allah reward you with all the good and benefit the Muslim Ummah with you. He is the All-Hearing, the All-Nearer and the One Who answers supplications.

A: If you and your wife are unable to emancipate a Muslim slave or to fast in order to atone for having sexual intercourse during the daytime in Ramadan, both of you has to observe two expiations by feeding sixty poor persons for each time of expiation; each poor person takes half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country. Thus, each of you has to give out sixty Sa`s and distribute it among sixty needy persons, and each takes a Sa`, which is about three kilograms.

Finding it unusual to consider the one who does not offer Prayer as disbeliever is improper, because it is proven by evidence that anyone who deliberately neglects Prayer is a disbeliever. The Prophet (peace be upon him) said, ﴾What makes one a disbeliever and a polytheist is abandoning Prayers.﴿ (related by Imam Muslim in his Sahih (authentic) Book of Hadith). The Prophet (peace be upon him) also said: ﴾What differentiates between us and them (disbelievers) is Prayer, whoever neglects it is

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a disbeliever.﴿ (related by Imam Ahmad and the Compilers of Sunan) through an authentic Sanad (chain of narrators). There are other Hadiths to that effect.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18165

Q: I am aware of a few rulings about the Kaffarah (expiation) of the nullification of Sawm (Fast) and I hope you will give me some information about the expiation of invalidating Sawm by having sexual intercourse in the daytime in Ramadan. I knew from a Muslim scholar and also read in Al-Muslimun newspaper that the expiation is to emancipate a Muslim slave and if this is impossible, then a person should fast sixty days and if this is impossible, then sixty poor people should be fed.

I would like to ask you about the expiation of invalidating the Fast because of having sexual intercourse in the daytime in Ramadan. I do not know the Kaffarah in detail and I ask you to give me the answer. May Allah reward you in the best.

Does feeding sixty needy persons apply to the wife just like the husband and therefore the total number becomes 120 needy persons? Also, a husband might be aware that doing this spoils one's Fast but his sexual drive overcame him whereas the wife was unaware but simply obeyed her husband and so sexual intercourse took place in the daytime in Ramadan with the approval of both of them.

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A 1: If a husband has sexual intercourse with his wife in the daytime in Ramadan, each of them is required to observe the expiation unless the wife does so unwillingly. In this case, there is no expiation incumbent on her.

The expiation is to emancipate a believing slave. If the person can not do that, then he or she is to fast two successive months. If he or she could not do so, each of them is to feed sixty poor persons half a Sa` (1 Sa` = 2.172 kg) which is about 1.5 kg from the staple foodstuff of the country such as rice, wheat, or dates. Furthermore, it is obligatory to repent to Allah (Exalted be He) and to seek His forgiveness for that. A wife is not excused if she is willing to have sexual intercourse, even if she is unaware of the related religious ruling. This is because she lives in a Muslim country and this ruling is not disregarded because of ignorance, for it is well known and occupies a serious position in the religion.

Q 2: Is it obligatory to make up for the day in which a person broke its Fast together with observing the expiation?

A 2: In addition to observing the expiation, it is obligatory on the husband and his wife to make up for the days of Fast, which they invalidated as a result of having sexual intercourse in the daytime in Ramadan. If they invalidate one or more days, they are to make up for them.

Q 3: Is it permissible to feed the fasting persons in Ramadan or at any other time? Is expiation sufficient in this case?

A 3: The expiation of having sexual intercourse in the daytime in Ramadan is shown in the aforementioned order. Hence, a person can only move to fasting if they are unable to emancipate a Muslim slave and similarly they should not move to feeding sixty needy people unless the first two are impossible for them. Thus, as you mentioned in the question, it is permissible for him to feed

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sixty fasting poor persons with what satisfies them from the staple foodstuff of the country. This should be observed twice on behalf of the husband and his wife or another alternative to give the sixty needy people 60 Sa`s on behalf of him and his wife.

Q 4: Is it permissible for me to pay a sum of money in cash to one poor person instead of feeding sixty needy persons? If this is allowable, what is the value of feeding one needy person in Saudi riyals?

A 4: It is incumbent to give the expiation in the manner mentioned in the revealed texts, and this does not include paying it in cash. It is obligatory to follow the religious orders as they are related. Al-Bukhari and Muslim reported on the authority of Abu Hurayrah (may Allah be pleased with him) ﴾A person had sexual relations with his wife during the daytime in Ramadan (while he was fasting), and he came to the Messenger of Allah (peace be upon him) seeking his verdict concerning that action. The Prophet (peace be upon him) said (to him): "Can you afford to manumit a slave?" The man said: "No." The Prophet (peace be upon him) said: "Can you fast for two successive months?" He said, "No." The Prophet (peace be upon him) said: "Then feed sixty poor persons."﴿

Q 5: There is a poor and ill person who had sexual intercourse with his wife in the daytime in Ramadan and he is unable to work because of his illness. He has a simple house where he and his family live, praise be to Allah. Sometimes, he does not find enough sustenance for his family but he is not discontent. If he is unable to emancipate a Muslim slave, fast sixty days, or feed sixty poor persons and his conditions are what has been mentioned, what should he do? Is there any other thing for him to be absolved before Allah (Exalted be He)? Appreciate your guidance, may Allah guide you!

May Allah reward you in the best way.

A 5: If the case is as you mentioned, being unable to do the expiation, then the expiation is cancelled. This is because the Prophet (peace be upon him) did not order the one who could not do the expiation for copulation in the daytime in Ramadan to do it. It is sufficient in this case to repent sincerely to Allah (Exalted be He).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of fatwa no. 19667

Q 1: I broke my Swam (Fast) in a day in Ramadan when my husband had sexual intercourse with me, with my approval. I made up for this day. Please, give me a Fatwa, because I am confused. I cannot fast two successive months and my health is not so good. Moreover, I still have the monthly period. Please answer me. May Allah reward you with the best.

A 1: Having sexual intercourse during the daytime in Ramadan spoils Fast and calls for the expiation in addition to making up for that day. The expiation incumbent upon each of you is to emancipate a Muslim slave. If you cannot do this, then you should fast two consecutive months. If you can not do that, you should feed sixty poor persons. You are obliged to repent to Allah (Exalted be He) for this sin. If you cannot fast, you should feed sixty poor persons, and every poor person should receive half a Sa` (1 Sa` = 2.172 kg) of the staple food of the county, such as dates, wheat, rice, etc.

Having the monthly period is not an excuse for avoiding Fast and does not interrupt the successiveness of fasting. Thus, you can complete it from the third month.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of fatwa no. 19745

Q 2: An anonymous person says that 30 years ago, he married a woman and had sexual intercourse with her in one of the days of Ramadan while he was fasting. He neglected that matter all this time because he was ignorant. However, he admits that he knew that this is impermissible and that he has to fast two months, emancipate a Muslim slave or feed sixty poor persons. He says that he cannot fast two months. In addition, his financial conditions are bad and he cannot free a slave or feed sixty persons. Hence, I refer his question to you and hope that you will answer him. May Allah grant you all success and benefit Islam and Muslims with you. All praise is due to Allah.

A 2: If anyone has sexual intercourse with his wife while fasting in the daytime in Ramadan, he is required to repent to Allah (Exalted be He) for that act. In addition, it is obligatory on him to make up for that day and to observe the Kaffarah (expiation) for his act. The Kaffarah is to emancipate a Muslim slave.

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If he cannot do that, he should fast two consecutive months. If he is unable to fast due to illness, old age or anything else, he should feed sixty poor persons: each poor person should receive 1.5 kg of wheat, rice or any other staple food of the country. If he is not able to do that, he is excused from having to fulfill the Kaffarah. It is reported in the the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: (A Bedouin came to the Prophet (peace be upon him) and said: "I am ruined!" The Prophet (peace be upon him) said: "Why?" He said: "I had sexual intercourse with my wife in Ramadan (while fasting)." The Prophet (peace be upon him) said to him: "Can you afford to manumit a slave (as expiation)?" He replied: "No." The Prophet (peace be upon him) said: "Can you fast for two successive months?" He said: "No." The Prophet (peace be upon him) said: "Can you afford to feed sixty poor persons?" He said: "No." Then a basket full of dates was brought to the Prophet (peace be upon him) and he said (to that man): "Give this (basket of dates) in charity (as expiation)." He said, "Shall I give it to people who are poorer than us? There is no family between Madinah's two mountains poorer than us." The Prophet (peace be upon him) smiled till his pre-molar teeth became visible. He then said, "Feed your family with it.") The Prophet (peace be upon him) did not order him to do another Kaffarah if he was able to observe it. In addition, the Prophet (peace be upon him) did not mention to him that it is a debt on him, which indicates that the Kaffarah is cancelled if the person is unable to observe it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of fatwa no. 20455

Q 1: My colleague asked me to ask you the following question. He said: "In Ramadan 1418 A.H. I had sexual intercourse with my wife shortly before the Adhan (call to Prayer) of Fajr (Dawn) Prayer and I finished after I heard the first Adhan. I heard one Adhan from another mosque and while it was being pronounced, another Adhan started and then another Adhan from another mosque. I became confused and I did not know which was closer to the right time, because they were pronounced at different times. What is the ruling on my case?

A 1: If a man has sexual intercourse with his wife before dawn in Ramadan and continued until the second Fajr and they were obliged to fast Ramadan, he has to make up for that day and expiate for having sexual intercourse during the daytime in Ramadan. Apparently, this man was quite negligent with regard to fasting because he did not stop even though he heard the Mu'adhin (caller to Prayer) calling for the Adhan of the second Fajr. The point is that the Adhan of the second Fajr was called regardless of those who are late. This man should have stopped when he heard the first Mu'adhin calling the Adhan of the second Fajr. However, as long as he continued having sexual intercourse even though he heard the Adhan, he has to pay the expiation because sexual intercourse took place in the daytime in Ramadan. The expiation is to emancipate a Muslim slave. If he cannot do that, he should fast two successive months. If he cannot

do that because of some illness or old age, he should feed sixty poor persons: every needy person should receive one half a Sa` (1 Sa` = 2.172 kg) which is equal to approximately 1.5 kg of wheat, rice or any other staple food of the country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of fatwa no. 20412

Q 1: In Ramadan, I was newly married and I indulged in foreplay with my wife after the Fajr (Dawn) Prayer. I would enter a part of my penis in her vagina with her assent. We did not ejaculate but we were pleased with that. I do not remember how many times this happened; perhaps three or four. What is the ruling on that and what should I do? May Allah protect you!

A 1: If the reality is as mentioned in the question, it is Wajib (obligatory) on you to pay the Kaffarah (expiation) of sexual intercourse during the day in Ramadan. If the sexual intercourse took place on separate days, it is Wajib in you to offer Kaffarah for the number of days in which you had sex and you have to make up for these days. If you had sex on one day but frequently and you did not offer Kaffarah for the first time of sex, it suffices to observe one Kaffarah for all of them and to make up for

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that day. It is noted that inserting the penis or a part of it in the wife's vagina invalidates Sawm (Fast) and required a Kaffarah even if there was no ejaculation. It is Wajib on your wife to offer the same Kaffarah and make up for the days because she was willing. The expiation is to emancipate a Muslim bondman. If you do not find one or if you are unable to do it, you have to observe Sawm for two consecutive months, that is, sixty days. If you cannot do that due to some illness or old age, you should feed sixty poor people, for each one half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country. You are also required to offer Tawbah (repentance to Allah) for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of fatwa no. 20443

Q 1: A man slept beside his wife after eating Suhur (pre-dawn meal before the Fast) in Ramadan and he confused the loud recitation of the Imam (leader in congregational Prayer) in the mosque. He thought that it was Tahajjud (optional late night Prayer) and did not try to find out whether it was the Fajr (Dawn) Prayer or the Tahajjud Prayer and he finally copulated with his wife. Surely, this man was able to turn on the light to know the time but he did not. However, after he had sex he found out that it was the Fajr Prayer. By doing so, is he regarded as careless with and degrading the prohibitions of Allah?

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A 1: If the reality is as mentioned, that he had sexual intercourse after the occurrence of Fajr (dawn) in Ramadan and he thought that the night did not elapse, he is not sinful because he did not seek to have sexual intercourse in the daytime in Ramadan. However, he and his wife have to make up for that day and they are obligated to observe the expiation of sexual intercourse during the daytime in Ramadan. The expiation is to emancipate a Muslim slave. If he does not find it, he should fast two successive months. If he cannot fast because of old age or illness, he should feed sixty poor persons. The wife is the same in this regard if she did so willingly. If she was unwilling, she is required only to make up for that day. It is obligatory on him to repent sincerely to Allah from that act and not to be negligent in this regard. This ruling is based on carefulness in making sure of the break of Fajr if you are not sure about the Tahajjud in order not to spoil your Sawm (Fast).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of fatwa no. 20628

Q 6: A man had sexual relations with his wife during the daytime in Ramadan. He knew the Fatwa (legal opinion issued by a qualified Muslim scholar) about this from the people of knowledge but he could not find a Muslim slave to free and he could not fast. The only option he has now is to feed the needy. This took place three years ago. Is he sinful because he delayed making up for this day and is there a required Kaffarah (expiation)?

A 6: If a man has sexual intercourse with his wife in the daytime in Ramadan, he is obliged to make up for it and to observe the expiation, which is to emancipate a Muslim slave. If this is not possible, he is to fast two successive months. If he is also unable to do that because of illness, old age and the like, he should feed sixty needy persons. If a person is required to make expiation, he should hasten to observe it to absolve himself of it. If he delays it with no excuse, he should repent to Allah (Exalted be He) and hasten to do it for there is no expiation for that except doing it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16637

Q: A questioner says: What is the ruling on a person who committed premarital intercourse (fornication) during the day of Ramadan and continued committing this sin for three days? What should they do, especially that he turned to Allah in repentance and regretted the past? Kindly, support your answer with evidence and the opinion of scholars.

A: The man and the woman should offer a Kaffarah (expiation) for each of the three days. A Kaffarah is to emancipate a believing slave, and if they do not find, they have to fast two consecutive months, and if they cannot, they have to feed sixty Miskin (needy) people, this is in addition to fasting the three days. Moreover, both should perform sincere Tawbah (repentance to Allah)

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and determine not to return to such a sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21208

Q: What is the ruling on Zina (sexual intercourse outside marriage) in Ramadan? A man committed this sin when he was ignorant and he asks Allah (Exalted be He) for forgiveness. It is noted that he is now married and has children. He asked about that and he was told that he has to fast two successive months. But, if he does so, his wife and family will ask why, which will surely cause damage to his character in front of his family. Allah (Exalted be He) has veiled him. Thus, is it permissible for him to feed the poor or to free a Muslim slave in order to preserve his dignity and protect his family, which may be disunited because of this mistake, which took place before marriage?

A: It is obligatory on the man in question to repent to Allah (Exalted be He) and observe the Kaffarah (expiation) which is to free a Muslim slave and if this is not possible, then he should fast two consecutive months. If cannot do that, he should feed sixty poor persons. He is also required to make up for the day on which he broke his fast and to do the expiation of delaying making up for that day - that is, to give a poor person 1.5 kg of wheat or the staple food of the country. The excuse you mentioned in the question is not valid to overlook the obligation of fasting

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and feed the needy instead. May Allah grant us all success.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21099

Q: About 25 years ago, I had sexual relations with my husband in the daytime in Ramadan while the Adhan (call to Prayer) of Fajr (Dawn) Prayer was finishing. My husband is a wise and old person and I do not know if he was aware of the ruling at that time or not. However, I did not know that doing so is impermissible because I was about 20 years old at the time, but I recently knew it through listening to the radio and because knowledge is now widespread.

I hope you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard, because I deeply regret it. May Allah reward you the best.

A: If the Mu'adhin (caller to Prayer) pronounces the Adhan upon the break of dawn, it means that you had sexual intercourse in the daytime in Ramadan and each of you has to make up for this day and to pay the Kaffarah (expiation), which is to emancipate a Muslim slave. If this is impossible, it is to fast two successive months. If this is also not possible, it is to feed sixty needy persons. In addition, both of you must feed a poor person for delaying making up

for that day.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18291

Q: At dawn on Sunday (29/9/1416 A.H.) in the blessed month of Ramadan, I had sexual intercourse with my wife in a closed room at 5:17 am and we finished shortly at 5:22 am. The time of Fajr (Dawn) Prayer of Makkah was 5:31 am while the time of Fajr Prayer of Qunfudhah city was about 5:26 am on Sunday. When I finished and went out to take Ghusl (full ritual bath) I heard the Adhan (call to Prayer) of Fajr Prayer. Then, after about two minutes, the Mu'adhin (caller to Prayer) of the nearby mosque announced the Adhan. Am I sinful for having sexual relations with my wife at that time? It is noted that I did so another time in 1413 A.H. Really, I am

greatly perplexed, especially as because my wife refused and she did so unwillingly. She suffers from a simple disease in her body. I hope you will give me a Fatwa (legal opinion issued a qualified Muslim scholar) for, as you know, this is a blessed month and we want to perfect our Sawm (Fast). It should be taken into consideration that my wife and I completed our Fast and did not break it until that Sunday. May Allah reward you the best.

A: A: If the reality is what is mentioned, that after you finished sexual intercourse when you heard the Mu'adhin (caller to Prayer) and you became sure that some minutes remained between the occurrence of Fajr Prayer and sexual intercourse, then there is no blame on you, because sexual intercourse took place outside the time of Fast. There is no blame on you for performing Ghusl after the beginning of the time of Fajr.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19205

Q: A weak man is now 60 years old and he remembers that he committed a major sin when he was less than 20 years of age. He had sex with a she-donkey during the daytime in Ramadan 36 years ago. He asked for a private Fatwa (legal opinion issued by a qualified Muslim scholar) about his act. We cannot give him the answer

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or give him Fatwa. We hope that Allah (Exalted be He) will help you give us Fatwa in this regard. We also ask you to reply to us in a written letter. We supplicate to Allah, the All-High and Omnipotent to multiply your reward and to accept our repentance and all Muslims, for He is the Best Guardian, the Supporter.

A: This man is required to make up for the day in which he did it, feed a poor person for delaying making up for that day and repent to Allah (Exalted be He) for what he did.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fasting on behalf of the Dead

Fatwa no. 14541

Q: My mother passed away. Before she died, she mentioned to me that she had to make up for two months of Ramadan in two years. The month of Ramadan came while she was postpartum and she died without making up for them. Women at that time used to be involved in agriculture work in addition to housework. She lived for about 50 years. Should I fast on her behalf or feed sixty poor people and if so, what is the manner of feeding? Should I slaughter some sheep and distribute the meat among sixty poor houses or should I pay the value of food? Please guide us. May Allah reward you with the best. I want to absolve her.

A: It is better to fast on behalf of your mother, because the Prophet (peace be upon him) said: (If anyone dies in a state (that he had to complete) some days of fasting, his heir must fast on his behalf.) (Agreed upon by Al-Bukhari and Muslim). The "heir" mentioned in the Hadith includes relatives. If you or any other relative are not able to fast, you should feed one poor person for each day from your money or her estate. One poor person is to be given half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country. If you pay all the food to one poor person, it is sufficient.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of fatwa no. 19810

Q 2: My wife, may Allah confer mercy on her, died two weeks ago. She had to make up for seven days of the past Ramadan in which she had her monthly period and she died without making up for them.

Should I fast on her behalf? It is noted that I have to make up for a month: should I fast what is required on me first and for her after that?

A 2: If the reality is as you mentioned, then it is incumbent on you to make up for your missed fast and after that it is permissible to fast on behalf of your deceased wife. The Prophet (peace be upon him) said: (If anyone dies in a state (that he had to complete) some days of fasting, his heir must fast on his behalf.) (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of fatwa no. 18057

Q 4: My father was ill and died while he had to make up for two days of Ramadan. This was a year ago. He passed away in Shawwal and he said that he would feed poor people for two days. What is obligatory on us regarding him? Should we fast and feed poor people or only feed poor people on his behalf? It is noted that we do not know whether he fed poor people for these days or if he fasted them.

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He was a diabetic and he would fast Ramadan but with great difficulty.

A 4: If your father was able to make up for the missed fasting of the previous Ramadan but he was careless until another Ramadan came, after which he passed away, it is better that someone makes up for these two days. The Prophet (peace be upon him) said, ﴾If anyone dies in a state (that he had to complete) some days of fasting, his heir must fast on his behalf.﴿ (Agreed upon by Al-Bukhari and Muslim) Nevertheless, it is sufficient to feed poor people on his behalf: a Sa` (1 Sa` = 2.172 kg), nearly 3 kg of the staple food of the country.

If he was not able to make up for these days before the next Ramadan because of his illness, then neither feeding nor fasting is required because he was not careless.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of fatwa no. 16342

Q 5: My grandfather died while being committed to fasting in Ramadan and he did not make up for it because of his illness. What is the ruling on this case?

A 5: If a person dies without making up for the obligatory fasting of Ramadan, because he could not do so, there is no harm on him because he is excused. Yet, if a person was able to make up for the missed fasting but neglected it until he passed away, then it is better for his relatives to fast on his behalf.

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The Prophet (peace be upon him) said: ﴾If anyone dies in a state (that he had to complete) some days of fasting, his heir must fast on his behalf.﴿ (Agreed upon by Al-Bukhari and Muslim). The "heir" mentioned in the Hadith also includes the relatives of the deceased. However, if there is no one to fast on his behalf, then poor people should be fed from his estate on his behalf. The Kaffarah (expiation) in this case, according to a group of the Companions (may Allah be pleased with him) of the Prophet (peace be upon him), is half a Sa` (1 Sa` = 2.172 kg) of food given to a poor person for each day.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of fatwa no. 17575

Q 6: A man died when he had to make up for 10 days that he missed in Ramadan. He had recovered in the month of Shawwal but he was quite negligent in making up for what he missed. Should his heir fast on his behalf or is this only limited to vow and fasts of expiation? If the heir prefers giving food to fasting, is it permissible? In addition, how many Sa` (1 Sa` = 2.172 kg) of food should be given? Please answer us. May Allah reward you.

A 6: It is allowable for his heirs to fast the days he missed on his behalf. This is according to the Hadith of the Prophet (peace be upon him): (If anyone dies in a state (that he had to complete) some days of fasting, his heir must fast on his behalf.) The Hadith is general and includes the fast of Ramadan, the fast of vows and the fast of expiation according to the correct opinion maintained by scholars. The man was able to fast but remiss in it, so if the heir does not fast, he should offer food to a poor person on the man's behalf for each day. This can be paid from the deceased man's estate.

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If the heir donates food from his money, there is nothing wrong with this. The quantity of food is half a Sa` for each day from the staple foodstuff of the country, such as rice. This amount equals nearly 1.5 kg.

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The second question of Fatwa no. 17000

Q 2: A man works in a non-Muslim country. He was forced not to fast during the month of Ramadan, and he died after he returned to his country. What is the ruling on this case?

A 2: If a person dies before making up for the days of fasting he missed in Ramadan, then any of his heirs can fast on his/her behalf if they want. The Prophet (peace be upon him) is reported to have said: ﴿If anyone dies in a state (that he had to complete) some days of fasting, his heir must fast on his behalf.﴾

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Fatwa no. 18334

Q: My mother (may Allah be Merciful to her and admit her into His spacious Paradise) died before the month of Ramadan this year and her age was roughly one hundred years. In her last days, she said that she had never made up for the days of fasting in Ramadan that she missed

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because of the period. She was actually unaware of the relevant ruling. Are we duty bound to fast and expiate on her behalf? If yes, please give us Fatwa on the following, may Allah reward you with the best:

1. We do not know the number of days she missed: How can we count these days?

2. Is it permissible that anyone other than her heirs fast on her behalf for a remuneration or for free?

3. What should we do first: fast or pay charity?

4. Should the Sadaqah (voluntary charity) given as expiation be paid intermittently for each day or be gathered and given out at once?

5. What is the amount of Sadaqah that should be given as expiation? Can we give it out meat in the form of rice or wheat?

6. Can we pay Sadaqah to charities to give it to those who deserve it? It is worth mentioning that some residential buildings for expatriates are nearby, including men, women and children. There is also a garrison nearby, but we do not know whether those people are in need of Sadaqah. We would like to know what we should do. May Allah reward you.

A: You can try and work out the number of days your mother has missed, and then fast these days on her behalf along with feeding a needy person an amount of 1.5 kg of the staple food of the country as expiation for delaying in making up the missed fasting. This is based on a Hadith in which the Prophet (peace be upon him) said: ﴾If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.﴿ (agreed upon by Al-Bukhari and Muslim). Some of

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the Prophet's (peace be upon him) Companions said that feeding a needy person an amount of half a Sa` (1 Sa` = 2.172 kg); i.e. approximately 1.5 kg of the staple food of the staple food of the country, is a must for every day of fasting missed along with making up for that day. This ruling applies to a person who delays making up the days he missed from a Ramadan until the next Ramadan comes without a valid excuse.

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Making up for Fast

Fatwa no. 18557

Q: My grandfather is 88 years old; he was born in 1907. He witnessed the war waged by the Algerians in 1954 to gain liberation from the French colonization. At that time, he was a soldier in the ranks of the National Liberation Army. Due to war, the soldiers had to abstain from fasting during four months of Ramadan, a period during which they were in a state of war; namely for four years. My grandfather was not the only one who did so, but rather all the soldiers did. Now he is 88 years old as mentioned above, and he did not make up for any of the days of these four months of Ramadan. The man asks:

1. Can my grandfather pay Kaffarah (expiation) in compensation as he is aged and cannot endure fasting?

2. If your answer is in the affirmative, how much should he pay in Algerian dinars as compensation for these months, and to whom should he pay it?

3. Can he pay Kaffarah for the month of Ramadan for this year?

A: If your grandfather is actually unable to make up the four months of Ramadan he did not fast, then he has to feed a needy person an amount of 1.5 kg

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of the country's staple food for each day he failed to fast. Giving money does not serve as a substitute for providing food. The Kaffarah for the four months can be given at once to some poor families. He should repent for this delay in making up for the missed days of fasting.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The sixth question of fatwa no. 14428

Q 6: A woman says that she has fasted the month of Ramadan since it has been due on her, but she has not made up for the days she did not fast in her monthly periods. Now she does not know the number of days she missed and asks what she should do.

A 6: This woman must make up for the days she did not fast from the previous months of Ramadan and feed a needy person an amount of half a Sa` (1 Sa` = 2.172 kg) of the country's staple food for each fasting day she missed as expiation for delaying the making up of these days until another Ramadan came.

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Fatwa no. 19355

Q: A woman had sexual intercourse with her husband during the day of Ramadan and it was during her menstrual period and she was expecting to take the after-menstruation Ghusl (full ritual bath) on that day upon the termination of her period. Is it Wajib (obligatory) on both of them to offer a Kaffarah (expiation)? I hope that you will explain all the Kaffarahs due in this regard to me.

A: According to Ijma` (consensus of scholars), having sexual intercourse with a menstruating wife is forbidden. Whoever does so intentionally and is aware of the prohibition and knows that his wife is in her menstrual period and then he commits a prohibited deed which is one of the major sins. In such a case he has to show sincere Tawbah (repentance to Allah) and give out one or half a Dinar as a Kaffarah for that. Evidences are explicit in the Qur'an and the Sunnah on the strict prohibition of such a deed.

However, the prohibition is much more strict and the sin is graver when one has sexual intercourse with his wife during the day in Ramadan while he is observing Sawm and whether it is during her period or not. This is because this act involves a violation against the sanctity of Ramadan, breaking his Sawm without a valid excuse and committing what Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) have prohibited.

Therefore, it is Wajib on the husband who has sexual intercourse with his menstruating wife during the day in Ramadan to make up for that day and offer Kaffarah for doing so during the day in Ramadan. The Kaffarah due is freeing a Muslim bondman. If this is unfeasible or beyond one's capacity, one has to observe Sawm for two consecutive months, and if one cannot do that, he is bound to feed sixty needy people. He must also offer Tawbah and Istighfar (seeking forgiveness from Allah). He is also bound to give out one or half a Dinar in charity as a Kaffarah for having intercourse with his menstruating wife. This Kaffarah is based on the Hadith related by Ahmad, Abu Dawud, at-Tirmidhy, An-Nasa`y and Ibn Majah with

a good chain of transmitters on the authority of Ibn `Abbas (may Allah be pleased with them both): (That the Prophet (peace be upon him) ordered whoever has sexual intercourse with his wife during her menses to pay a Dinar or half a Dinar in charity.) Whatever is given out will be valid, and one Dinar equals almost four sevenths of the Saudi pound.

As for the woman who had intercourse with her husband, if her period had stopped before having intercourse she has to offer a Kaffarah for having intercourse during the day in Ramadan exactly like her husband, and this is whether or not she had taken the after-menstruation Ghusl, provided she welcomed her husband's desire, was aware of the prohibition and of her Sawm. This is because a woman, according to the most correct opinion maintained by scholars, has to abstain from eating and drinking once the period stops even if she has not yet taken the after-menstruation Ghusl, exactly like the Junub (person in a state of major ritual impurity) due to the sanctity of Ramadan. However, if they had intercourse during the period and she was not sure whether it had stopped or not, then she has to offer a Kaffarah for the sexual intercourse during her period if she welcomed her husband's

desire, was aware of the prohibition and that it was during her period. However, she is not bound to offer a Kaffarah for having intercourse during the day of Ramadan as the rulings of Sawm do not apply to her during her menstrual period, but she still sinned for allowing her husband to have intercourse with her during her period. She also has to offer sincere Tawbah from this abominable act and make up for the days she on which she did not observe Sawm during the period but after her period stops.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14467

Q 1: A woman had her menstrual period during Ramadan. After Ramadan ended she made up for the days she missed because of the period and her husband had intercourse with her while she was observing Sawm (Fast) one of these missed days. What should she do if she was forced and if she was not?

A 1: The woman who invalidated her Sawm by having intercourse with her husband when she was making up for one of the missed days of Ramadan has to make up for that day. In addition, she has to offer Tawbah (repentance to Allah) as it is impermissible for her to break her Sawm.

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Fatwa No. 14443

Q: My wife had missed some days from Ramadan. She asked for my permission to observe Sawm (Fast) and I allowed her. During her fasting I started to flirt with her in bed and she ejaculated. I asked her: "Did such and such happen?" she answered in the affirmative. Then I said: "Break your Sawm for it has been broken." What is the ruling on such a case? May Allah reward you with the best!

A: Your wife has to make up for that day again and should offer Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah).

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Fatwa No. 20009

Q: I did not observe Sawm (Fast) on one of the days of Ramadan because of an illness. Afterwards, I made up for that day but at ten o'clock in the morning on that day, some guests visited me at home and I broke my Sawm as I thought that my Sawm was under the ruling of a voluntary Sawm. Then, in a religious session I heard that I was mistaken for doing so, and the preacher told me to ask Your Eminence. I hope to know the ruling on what I have done, and what I should do?

A: Whoever commences an obligatory Sawm like making up for a missed day of Ramadan or any other obligatory Sawm like that for vowing or for an oath, is forbidden to break their Sawm without a Shar`y (Islamically lawful) excuse because when one commences an obligatory Sawm he has to complete it unless he has a Shar`y excuse. However, if one breaks that type of Sawm without a Shar`y excuse they will not have to offer a Kaffarah but will have to make up for the days they broke whether they did so with or without a Shar`y excuse. Nevertheless, they are sinful for breaking the obligatory Sawm without a Shar`y excuse, and thus have to offer Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) and resolve not to do so any more.

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The first, second and third questions of Fatwa no. 20236

Q 1: Is it permissible for a person to intentionally break their Sawm (Fast) which is a make-up for a missed day of Ramadan? And should a person offer a Kaffarah (expiation) if they intentionally break their Sawm by having intercourse with their wife?

A 1: It is forbidden to break the Sawm which is due as a make-up for Sawm or for vowing or as Kaffarah without a Shar`y (Islamically lawful) excuse. Allah (Glorified and Exalted be He) says: ﴾and render not vain your deeds.﴿ From this verse scholars deduced the rule that reads: "Whoever engages himself in a Fard (obligatory, based on a definitive text) act is not allowed to break it". Therefore, if one's Sawm is broken by sexual intercourse they will be sinful but no Kaffarah is due on them, for Kaffarah belongs to having sexual intercourse only during the days of Ramadan.

Q 2: A man who is used to offering a voluntary Sawm has been advised by doctors that Sawm will harm him. Is he forbidden to observe Sawm in such a case?

A 2: It is preferable for patients not to observe Sawm if they find hardship in that. This is the Rukhsah (concession) for patients. However, they are permitted to observe Sawm and in such a case this will suffice for the obligatory Sawm.

Q 3: A fasting man's mouth bled but he did not swallow the blood and did not wash his mouth. Was his Sawm broken by swallowing his impure saliva?

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A 3: If anything goes into the fasting person's mouth like blood or any other object, he/she has to spit it out because it is forbidden to swallow the same. If they swallow it intentionally, they will have their Sawm broken. However, if they do so unintentionally, their Sawm will not be broken.

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Fatwa no. 14335

Q: I broke my Sawm (Fast) during Ramadan for a Shar`y (Islamically lawful) excuse. When I was making up for that day, I broke my Sawm again before the Zhuhr (noon) Prayer as I was ignorant about the ruling. What should I do in such a case? And is there any Kaffarah (expiation) due?

A: You have to make up for that day which you failed to complete while observing Sawm. If you delay making it up until the next Ramadan without a Shar`y excuse, you have to, along with making up, feed a needy person an amount of half a Sa` (1 Sa` = 3 kg. approx.) of your town's staple food.

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Fatwa no. 14145

Q: What is the ruling on a person who was forced to break his Sawm (Fast) during Ramadan and forgot

to make up for that day, but remembered after about four years? What should he do in such a case?

A: Whoever breaks their Sawm during Ramadan for a Shar`y (Islamically lawful) excuse has to make up for the days missed even if many years have passed. If this delay was not for a Shar`y, the person in question has to feed a needy person for each day missed an amount of half a Sa` (1 Sa` = 3 kg. approx.) of wheat or rice or any of the town's staple food.

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The first Question of Fatwa no. 20023

Q: It is claimed, and only Allah knows the truth, that if a woman is duty-bound to make up for a number of Ramadan missed fasts, it is permissible for her on embarking upon the recommended fast of the six days of Shawwal to say: "O Allah, I intend both obligatory and supererogatory fasts". What is the Shari`ah (Islamic law) ruling on this?

A: Making up for some Ramadan days only discharges the obligation of missed Ramadan fasts and it is thus impermissible to combine another kind of fast with it through one intention. However, it is Mustahab (desirable) and an abundantly deserving reward to fast the supererogatory six days of Shawwal after making up for the missed fasts of Ramadan. Anyway, the above-quoted saying has no basis in Shari`ah.

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The third Question of Fatwa no. 20760

Q 3: A woman missed the fasts of three months of Ramadan during which she gave birth to children. However, she has not made up for them yet in spite of the passage of 19 or 20 years. Nevertheless, she still remembers her obligation and is willing to discharge it but cannot do so, because she is ill. Bearing in mind that she is unable to fast, what should she do?

A: If this woman's illness is contingently curable, she should wait until she is cured and then make up for the missed Ramadan fasts. If she delayed making up fasting until a subsequent Ramadan came, without a valid excuse, she should, in addition to making up for the missed days, feed a poor person for each day she missed some 1.5 kg of wheat, rice or the like. However, if the delay was for an excuse such as illness, travel or the like, she will be duty-bound only to make up the fasts. If the woman is incurably ill, making up for missed fasts will be waived and she will be liable to feeding a poor person for each day she missed in the manner explained above.

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The second Question of Fatwa no. 20554

Q 2: A woman made up for previous missed Ramadan fasts. However, instead of paying the Kaffarah (expiation) individually per each day, she paid its total amount at once after finishing making up for all missed days. Is it permissible to do so?

A: There is nothing wrong with calculating the total amount of food due from days when making up was delayed without excuse, and giving it to the poor all at once.

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Fatwa no. 14056

Q: When I first began menstruating, I did not observe Sawm (Fast) during Ramadan because I was so young. However, I made up for the missed Ramadan fasts intermittently in order not to be noticed by anyone. Is it permissible for me to re-observe Sawm consecutively? Am I liable for Kaffarah (expiation)? If yes, what is the amount to be paid as Kaffarah? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) May Allah preserve you!

A: It is sufficient for you to make up for the days of fasting you missed when you was young, even if intermittently. However, you are liable for Kaffarah if you delayed making them up till a subsequent Ramadan. In this case you should feed a poor person for each day you delayed making up an amount of half a Sa` (1 Sa` = 2.172 kg) of a basic foodstuff.

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Fatwa no. 14316

Q: What is the ruling on making up for missed Ramadan fasts during winter when daytime is short as you know?

A: It is obligatory on whoever missed some days of Ramadan fasts to make up for them before the subsequent Ramadan whether in winter or others. In this regard, Allah (Exalted be He) stated: (but if any of you is ill or on a journey, the same number (should be made up) from other days.) Moreover, it is authentically reported that `Aishah (may Allah be pleased with her) used to delay making up for missed Ramadan fasts till the month of Sha`ban as she was busy throughout the year taking care of the Prophet's (peace be upon him) affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16625)

Q: Please tell me which months we may fast to make up for the missed days in Ramadan. What are the pillars of faith? How can a Muslim be sinless? I have a brother who did not fast the last few days of Ramadan (namely 25, 26, 27, 28, 29 and 30). He wanted to make up for them in the month of Rajab. What is your opinion about this?

A: Your brother must make up for the days in which he broke his fast during Ramadan. It is a priority that he starts to make them up after the end of Ramadan unless there is a valid excuse. It is permissible for your brother to make up for his missed days of fasting during the month of Rajab.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (16533)

Q: My seventy-five-year-old mother broke her fast and has 75 missed days of fasting. Please advise us about what she should do. Is it sufficient for her to make up for these missed days, feed the poor or do both?

A: Your mother must make up for her missed days of fasting if she is able to fast. She must give 1.5 kg of food to a poor person for each day she missed, because she delayed performing her missed days of fasting. If she cannot make up for

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the missed days of fasting because of her old age or an incurable illness, then it is sufficient for her to feed a poor person as mentioned above.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (16464)

Q: My mother is around 60 years old. She got married when she was 17 years old. She broke her fast during the first four years after fasting had become obligatory for her, mainly when she was 16, 17, 18 and 19 years old. She is sure that she broke her fast for two days when she was 16 years old but is unsure whether she fasted the rest of the month. However, she is certain that she broke her fast on some days of the month. When she was 17 years old, she broke her fast for the entire month of Ramadan; when she was 18 years old, she broke her fast for 24 days and only fasted the first six days of the month because she was breast-feeding. When she was 19 years old, she broke her fast for an entire month.

My question is: What must she do now? Please note that she started to make up the missed Ramadan fasts when she was 19 years old only 17 days ago. If there is a Sadaqah (voluntary charity) that she can pay, is it permissible that she pay it to her orphaned children? May Allah reward you with the best.

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A: If your mother is able to, she must make up for the number of days on which she broke her fast during the months of Ramadan and feed a Miskin (poor person) half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country such as rice, dates, or wheat for each missed day of fasting if she has the means. If she delayed making up the missed days due to a valid excuse, she has not to feed the poor, but only make up her missed days of fasting.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (15406)

Q: I started my menses when I was 12 years old and did not know at the time that I had to make up the number of fasting days on which I had my period. But even on the days on which I did not have my period, I did not fast, since I did not know that fasting was obligatory for me. What is your advice for me? I want to rest my conscience as I always feel that I neglected a duty.

A: You must make Tawbah (repentance to Allah) and make up the missed days of fasting since you started your menses which is a sign of puberty. Moreover, you must feed a Miskin (a needy person) with half a Sa` (1 Sa` = 2.172 kg) which is the equivalent of 1.5 kg for each delayed missed day of fasting.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (15362)

Q: My mother is around 65 years old. Since she started her menses until she reached menopause, she did not know the ruling on making up for missed days of fasting for the days on which she had the period and so on until she reached menopause. She has not made up her missed days of fasting. The average duration of her period was four days. After she learnt that she must make up for her missed days of fasting approximately two years ago, she started to fast three days every month. Therefore, we ask Allah (Exalted be He) first and then Your Eminence to give us a detailed answer to this question.

A: Your mother must make up for her missed days of fasting in Ramadan starting from the time she reached puberty. In addition, she must also feed a Miskin (a needy person) for each day she missed which she delayed from one Ramadan to another if she is able to do this. If by fasting three days each month, her intention is to make up for the missed days of fasting, then these days are counted from among her missed days based on the Hadith of the Prophet (peace be upon him): (The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.)

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The first question of fatwa no. (16744)

Q 1: Someone did not fast a day in Ramadan and then made it up on 20th of Shawwal. However, this day coincided with a Friday. Many people said that it is impermissible to devote Friday to fasting. Do I have to repeat this fast?

A 1: It is established in the Prophetic Sunnah (acts, sayings, or approvals of the Prophet) that it is prohibited to single out Friday for a voluntary fast unless one fasts a day before or after it or if it coincides with a day that someone usually fasts. This is based on the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: (Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among the other days for fasting except if it coincides with a day on which you habitually fast.) (Reported by Muslim and Al-Nasa'y).

The Prophet (peace be upon him) said in an authenticated Hadith: ("None of you should fast on Friday unless he fasts a day before it or a day after it.") However, if fasting on this day is not because it is a Friday but with the intention of making up a missed day of fasting or because it coincides with the Day of `Arafah (9th of Dhul-Hijjah), then there is nothing wrong with this In sha'a-Allah (if Allah wills).

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The third question of fatwa no. (18252)

Q 3: What is the ruling on a woman that broke her fast in Ramadan for a Shar`y (Islamically lawful) excuse but could not make it up before the following Ramadan? She broke her fast the next Ramadan due to severe illness and recovered afterward. Then she started to make up the missed days of fasting of the first Ramadan, bought bread, and distributed it among her neighbors. Does this suffice the missed days of fasting?

A 3: If her delay in making up the fast days until the next Ramadan was due to a valid excuse, then she must only make up the missed days and does not have to give out food. But if the delay was due to an invalid excuse (not Islamically lawful), she has to make up the missed days of fasting and give out food for each day: half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country, which is the equivalent of 1.5 kg. She should also make Tawbah (repentance to Allah, Glorified be He).

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The first and second questions of fatwa no. (19600)

Q 1: An old woman broke her fast during the daytime in Ramadan four years prior to her death due to an illness. She had intended to make up the missed days of fasting for this period by giving woolen rugs worth 3000 dirhams to the Masjid (mosque). She has also given out in charity some 4000 dirhams but we do not know her intention toward the Masjid concerning that sum. She passed away in 1993 (may Allah have mercy on her). Is this sum sufficient to compensate for the missed days of fasting or must we, i.e. her relatives, do this on her behalf? We need a detailed answer.

A 1: If this woman broke her fast due to an illness that continued until she passed away or recovered but could not make up the missed days of fasting due to a Shar`y excuse (Islamically lawful), then there is nothing due upon her or upon her heirs, whether making up the missed days of fasting or giving out food. This is because fasting was not obligatory upon her. Therefore, she is absolved of any fasts or compensation.

However, if she recovered from her illness and was able to make up the missed days of fasting but was negligent in this regard until she passed away without making them up, then her relatives are to make up the number of unperformed fasting days on her behalf. This is based on an authenticated report narrated by `Aishah (may Allah be pleased her) who said that the Messenger of Allah (peace be upon him) said: (If anyone dies in a state (that he had to complete) some missed days of fasting, his heir must fast on his behalf.) The term "heir" in the Hadith means a relative. If none of her relatives makes up her missed fast days on her behalf, then they are to feed a Miskin (needy person) half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country for each missed day of fasting. This is to be paid from her estate.

The fact that this woman gave money in Sadaqah (voluntary charity) during her lifetime, or her intention to compensate her missed days of fasting by giving woolen rugs to the Masjid, neither fulfills her obligation to make up the missed days of fasting nor equals the Kaffarah (expiation) of feeding the poor, which becomes obligatory in this case if none of her heirs volunteers to make them up on her behalf.

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Q 2: A woman says: I gave birth to a daughter in Ramadan after only four days of fasting. I broke the fast for the rest of that month but I cannot remember how many days I made up because I did not make them up consecutively. I am almost certain that I did make them all up. What is the ruling in this case? Please give me a detailed answer. May Allah grant you success.

A 2: If a woman is not certain how many obligatory unperformed days of fasting she made up, must resolve this problem by trying to find out how many missed days of fasting remain unperformed and then make them up. If she delayed making up for the missed days of fasting until the following Ramadan without having a valid excuse, she is to make them up as well as give out food to a Miskin (a needy person) for each delayed unperformed missed day of fasting the equivalent of half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country, such as dates, wheat, or rice. This is equivalent to approximately 1.5 kg.

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Fatwa no. (17516)

Q: I was in the army that participated in the Palestine War

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in 1368 A.H. I spent a long time in Palestine including the blessed month of Ramadan. Currently, I do not remember whether I fasted, made up the days or broke the fast during that month. After a long time, I met one of the people who had been with me in Palestine during the war and he told me that we did not fast that month and I found out that he made up the missed days of fasting of that month. As I previously mentioned, I do not remember whether I fasted that month or made up for the missed days of fasting of the month.

My question is: What am I to do concerning the fast of this month and how can I make up for the missed days? I am now a diabetic, old man and fast the unperformed days of fasting. I repeat that I do not know whether I made up for these missed days of fasting. I ask Your Eminence to tell me the ruling on this and what I must do.

A: It is a duty upon you to make up for Sawm (fast) since you are not certain that you fasted. The principle is that you must still make up for the unperformed days of fasting, especially since your colleague informed you that neither of you fasted that month of Ramadan. In addition to making up the missed days of fasting, you must feed a Miskin (a needy person) for each delayed missed day of fasting the equivalent of 1.5 kg of the staple food. If you are unable to make up the missed days of fasting due to a chronic illness, then you have to feed a poor person for each missed day of fasting the amount of food we mentioned above.

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Fatwa no. (14736)

Q 1: It was the ninth month, which coincided with the month of Ramadan and I was ill and therefore could not fast, so I only fasted twelve days from the entire month. My father gave Sadaqah (voluntary charity) for the days I did not fast. My question is: Was it permissible for my father to give Sadaqah for the days I did not fast or must I make up for these days?

A 1: You must make up for the days of Ramadan on which you did not fast due to your illness. The Sadaqah your father gave does not suffice for making up for these days.

Q 2: I am a woman. I intended to make up for the missed days of fasting in Ramadan. When I started to make up the missed days I did not wake up until after Fajr (dawn) Prayer. I ate my Suhur (pre-dawn meal before the Fast) and refrained from eating. I did not notice this until I had abstained from eating and made the intention to fast; I had made the intention to make up for the days of Ramadan before I went to sleep. May Allah reward you well.

A 2: If you ate your Suhur after dawn and did not notice until after you had stopped eating, then you must make up for this day.

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Fatwa no. (15764)

Q: Is it obligatory on me to make up for the missed days of fasting in Ramadan, especially as I did not know that it is obligatory to make them up? This occurred at a time when I was helping my family out with many chores outside the house. For this reason, my father used to tell me not to fast because I was young. Now I suspect that there are some days of fasting which I did not perform. Must I make them up consecutively? Must I give food to the poor in compensation? How do I do this and from what kind of food?

A: Whoever is alive during Ramadan and is eligible to fast must perform the fast except if he has a Shar`y (Islamically lawful) excuse, such as traveling or illness during which it is difficult to fast. If the case is as you mentioned that you were eligible to fast, then it is obligatory for you to make up for the days you did not fast and make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). It is not necessary to make up the missed fast days consecutively but it is better than making them up separately. You are to make Kaffarah (expiation) for each missed day of fasting that you have delayed until the following Ramadan by feeding a Miskin (a needy person) half a Sa` (1 Sa` = 2.172 kg) of rice, wheat, or the like of the staple food of the country.

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Fatwa no. (15678)

Q: My wife broke her fast on two consecutive months of Ramadan due to a gynecological illness and childbirth. Moreover, she vowed to fast for a month if one of her children, who was suffering from meningitis, recovered. However, she has not been able to fulfill her vow, because she is ill and busy raising seven children. For this reason, I hope Your Eminence will tell me whether she must feed the poor instead of fasting due to her poor health and raising up her children?

A: Raising children is not an excuse for failing to make up for the missed fays of fasting in Ramadan and feeding the poor instead. She is to delay making up her missed fast days until she can perform them. This is based on the Ayah (Qur'anic verse): ﴾but if any of you is ill or on a journey, the same number (should be made up) from other days.﴿ If her illness is chronic and there is no hope of recovering from it then it is a valid excuse for not making up the missed days of fasting and feeding the poor instead. Allah (Exalted be He): ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿ , i.e. those who cannot make up for the missed days of fasting due to old age or an illness where there is no possibility of recovery. She has to fulfill her vow to fast a month, based on the words of the Prophet (peace be upon him) who said: ﴾Whoever makes a vow to obey Allah should obey Him.﴿ If she is unable to start fasting in fulfillment of her vow, then she is to delay fulfilling it until

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she is able to, since this is a debt.

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Voluntary fasting

The seventh question of fatwa no. (20834)

Q 7: Where we live, it is said that if a person wants Allah (Exalted be He) to fulfill his needs, he should fast. What is the manner of such fasts?

A 7: Fasting for the sake of fulfilling something you need is Bid`ah (innovation in religion). Instead, a person can draw closer to Allah (Exalted be He) with supererogatory deeds.

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The second question of Fatwa no. 16875

Q 2: What are the days on which it is prohibited to observe Sawm (Fast)?

A: The days on which it is prohibited to observe Sawm include: the day of doubt which is the thirtieth day of the month of Sha`ban if the new moon of Ramadan has not been sighted; the two Eids, `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice); and the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah),

except for a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) or Qarin (pilgrim combining Hajj and `Umrah without a break in between) who cannot slaughter a Hady (sacrificial animal offered by pilgrims). This is because it was authentically reported from `Aishah and Ibn `Umar (may Allah be pleased with them both) that they said: It is not permissible to observe Sawm on the Days of Tashriq except for one who cannot find a Hady. (Related by Al-Bukhari in his Sahih [Authentic Book of Hadith]) In addition, it is forbidden to single out Fridays for observing Sawm because it was authentically reported that the Prophet (peace be upon him) has prohibited this except if one fasts a day before or after it.

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The second question of Fatwa no. 18489

Q 2: It is known that women must make up for their missed days of Sawm (Fast). It is also known that performing the Faridah (obligatory act) first is better than performing a voluntary act of worship. Is it permissible for a woman to observe voluntary Sawm, such as the six days from Shawwal and the Day of `Arafah (9th of Dhul-Hijjah), then make up for the missed days of Ramadan afterwards? `Aishah (may Allah be pleased with her) used to observe all voluntary Sawm and only make up for her missed days of Ramadan in Sha`ban. Is this correct? What is the ruling on the

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voluntary Sawm I observed on six days from Shawwal and the Day of `Arafah? I still have not made up for the days I missed during Ramadan.

A: To be on the safe side, it is preferable for a woman to start making up for her missed days of Sawm before observing any voluntary Sawm. This is because the Prophet (peace be upon him) said: (Anyone who observes Sawm in Ramadan and then follows it with (fasting on) six days of Shawwal, it would be as if they have observed Sawm perpetually.) A person who has missed days of Sawm cannot be said to have fasted the month of Ramadan until they make up for those missed days. Since observing compensatory Sawm is an obligation one must fulfill, it takes precedence over observing any other voluntary Sawm.

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The first question of Fatwa no. 13935

Q 1: If the month of Shawwal starts and a woman has five missed days of Sawm (Fast) and she wants to fast the six days from Shawwal, what is the better course of action: to make up for her missed days of Sawm and if there are enough days left to fast the six days of Shawwal, or to fast the six days of Shawwal and afterwards make up for her missed days of Sawm over the course of the other months? Is it true that `Aishah (may Allah be pleased with her) used to delay making up for her missed days of Sawm in Ramadan until the next Sha`ban? Is it permissible to delay observing compensatory Sawm for this long period when a person does not know how long they will live?

A: It is permissible for a person to start observing compensatory Sawm

even if they miss fasting the six days from Shawwal.

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The third question of Fatwa no. 19307

Q 3: Is it permissible for a woman to observe voluntary Sawm (Fast) without her husband's permission?

A: It is not permissible for a woman to observe voluntary Sawm except with her husband's permission. This is based on the following Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ﴿No woman should observe Sawm while her husband is present except with his permission.﴾ (Related by Al-Bukhari in his Sahih [Authentic Book of Hadith], refer to Fath-ul-Bary (9/293)) Also, Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴿A woman is not to observe Sawm on a day while her husband is present without his permission except in Ramadan.﴾ (Related by Abu Dawud in his Sunan [Hadith compilations classified by jurisprudential themes], refer to `Awn-ul-Ma`bud, (vol. 7, p. 128), and Ibn Majah in his Sunan, vol. 1, p. 56) Based on this, it is not permissible for a woman to observe voluntary Sawm except with her husband's permission, since observing voluntary Sawm is a Sunnah (supererogatory act of worship following the example of the Prophet) while fulfilling the husband's rights is Wajib (obligatory) and because Sawm prevents a woman from fulfilling some of her obligatory duties towards her husband.

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Fatwa no. 16979

Q 1: What is the ruling on someone who observed Sawm (Fast) on the Two `Eids?

A: It is not permissible to observe Sawm on the Two `Eids and anyone who does so is blameworthy and it is obligatory for them to make Tawbah (repentance to Allah) from this sin. This is because Allah (Exalted be He) has made these days for eating and drinking and for observing Dhikr (Remembrance of Allah). Therefore, whoever observes Sawm on these days disobeys Allah (Exalted be He) and His Messenger (peace be upon him).

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Q 2: What is the ruling on someone who intentionally violated the sanctity of Ramadan?

A: If you mean that he broke his Sawm (Fast) on one or more days during Ramadan without a valid excuse and without engaging in sexual intercourse, then he has committed a major sin and it is obligatory for him to make sincere Tawbah (repentance to Allah) and make up for the day on which he has broken his Sawm. However, if he broke his Sawm by engaging in sexual intercourse, it is obligatory for him to do what was mentioned above in addition to offering Kaffarah (expiation), which is to emancipate a believing slave. If this is not possible, he is to observe Sawm for two months consecutively. If he cannot do this, he must feed sixty Miskin (needy persons) each with half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country.

If you mean that he violated the sanctity of Ramadan by an act other than breaking his Sawm, such as by Ghibah (backbiting) or Namimah (tale-bearing), then he is to make Tawbah and Istighfar (seeking forgiveness from Allah) and his Sawm will be valid.

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Fatwa no. 16627

Q: We hope that Your Eminence will tell us the ruling on observing voluntary Sawm (Fast) on behalf of a deceased parent or relative.

A: Voluntary Sawm is not to be observed on behalf of a dead person, rather one can make Du`a' (supplication), give Sadaqah (voluntary charity), offer Ud-hiyah (sacrificial animal offered by non-pilgrims), or perform Hajj or `Umrah on their behalf. These matters are mentioned in Allah's Purified Shar` (Law) and they benefit the deceased if Allah (Exalted be He) accepts them. There is no evidence on observing voluntary Sawm or anything else - except what was mentioned above - on behalf of the dead. Therefore, it is not permissible to observe it.

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Fatwa no. 19101

Q: It was authentically reported that the Prophet (peace be upon him) said to some young men: ﴾And anyone who cannot afford it (i.e. marriage) should observe Sawm (Fast).﴿ **Does "Sawm" in the Hadith mean observing Sawm, like that of Ramadan, throughout the year or just abstaining from prohibited acts and not from food and drink? Are there any authentic reports from the Prophet (peace be upon him) about observing Sawm in Rajab, Sha`ban, the first ten days of Dhul-Hijjah, and the first of Muharram? May Allah benefit you!**

A: First: "Sawm" in the above Hadith refers to

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the prescribed Sawm, which is abstention from all that breaks Sawm from the break of dawn until sunset.

Second: It was authentically reported that the Prophet (peace be upon him) used to observe Sawm in Sha`ban. `Aishah (may Allah be pleased with her) said: ﴾The Prophet (peace be upon him) never observed Sawm in any month more than in Sha`ban. He used to fast the entire month.﴿ Another wording of the Hadith reads: ﴾He never observed Sawm in any month more than he observed Sawm in Sha`ban. He used to fast the entire month except for a few days; rather, he used to fast all of Sha`ban.﴿ (Agreed upon by Al-Bukhari and Muslim)

Third: There is no Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), as far as we know, proving that the Prophet (peace be upon him) observed Sawm on the first ten days of Dhul-Hijjah. However it is desirable to observe Sawm on these days since they are included in the general meaning of the Hadith in which the Prophet (peace be upon him) said: ﴾There are no days during which the righteous action is so pleasing to Allah than these ten days (i.e., the first ten days of Dhul-Hijjah).﴿ (Related by Al-Bukhari and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) The merit of observing Sawm on the Day of `Arafah (9th of Dhul-Hijjah) was established by the following Hadith narrated on the authority of Abu Qatadah (may Allah be pleased with him) who said that the Prophet (peace be upon him) said: ﴾Observing Sawm on the Day of `Arafah is an expiation for two years, a past year and a next one. And observing Sawm on the Day of

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`Ashura' (10th of Muharram) is an expiation for a past year.﴿ (Related by the Six Hadith Compilers except Al-Bukhari and Al-Tirmidhy [i.e. Muslim, Abu Dawud, Al-Nasa'y, and Ibn Majah])

Fourth: As for observing Sawm in Muharram, the Prophet (peace be upon him) was asked: ﴾Which Sawm is best after Ramadan? He said: Allah's month of Muharram.﴿ (Related by the Six Hadith Compilers except Al-Bukhari)

Since `Ashura' is one of the days of Muharram, its virtue was mentioned above in the Hadith narrated on the authority of Abu Qatadah.

Fifth: There is no Hadith Sahih that recommends observing Sawm in Rajab. Accordingly, it is not permissible to single out this month for Sawm.

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The eighth question of Fatwa no. 19773

Q 8: If one is observing voluntary Sawm (Fast) and finds it difficult to continue until sunset, is it preferable to continue despite difficulty or to break the Sawm?

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A: The one observing voluntary Sawm is free to choose whether to continue the Sawm or break it. However, it is better to continue the Sawm unless this entails hardship, in which case it is better to break it out of facilitation.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16785

Q: What are the days, apart from Ramadan, on which it is Mustahab (desirable) to observe Sawm (Fast)? What are the days on which it is not Mustahab to observe Sawm? Does it suffice a person to fast the month of Ramadan only? Is observing Sawm in Ramadan a Faridah (obligatory act) or a Sunnah (supererogatory act of worship following the example of the Prophet)? Please clarify this with evidence from the Qur'an and Sunnah (whatever is reported from the Prophet).

A: Observing Sawm in Ramadan is one of the five pillars of Islam. The textual proof of its obligation is the Qur'an, Sunnah, and Ijma` (consensus of scholars).

In the Qur'an, Allah (Exalted be He) says: ﴾O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2)...﴿ And: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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In the Sunnah, the Prophet (peace be upon him) said: ﴾Islam is based on five (pillars)...﴿ and he mentioned Sawm of Ramadan as one of them. Also, on the authority of Talhah Ibn `Ubaydullah ﴾who narrated: A Bedouin with unkempt hair came to the Prophet (peace be upon him) and said: "O Messenger of Allah! Tell me what Allah has enjoined on me as regards Sawm." The Prophet (peace be upon him) said, "The month of Ramadan." He asked: "Do I have to do more than that?" He (peace be upon him) said: "No, unless you wish to perform voluntary (Sawm)."﴿ (Agreed upon by Al-Bukhari and Muslim)

There is consensus among Muslims that observing Sawm in Ramadan is obligatory and is one of the pillars of Islam. The days on which it is Mustahab to observe Sawm include the six days of Shawwal for those who completed their Sawm of Ramadan; the Day of `Ashura' (10th of Muharram) and one day before or after it; the Day of `Arafah (9th of Dhul-Hijjah) for non-pilgrims; three days each month and it is better to observe them on the White Days (13th, 14th, and 15th of every Hijri month); Mondays and Thursdays; every other day; and during Muharram.

The days on which it is prohibited to observe Sawm include the two `Eids; the Days of Tashriq (the 11th, 12th, 13th of Dhul-Hijjah) except for a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) or Qarin (pilgrim combining Hajj and `Umrah without a break in between) if they cannot find a Hady (sacrificial animal offered by pilgrims); and Friday if it is singled out for voluntary Sawm

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but there is no harm if one fasts a day before or after it.

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Fatwa no. 15770

Q: What is the ruling on observing Sawm on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) for pilgrims and non-pilgrims? The thirteenth day of Dhul-Hijjah is the last day of the Days of Tashriq and the first day of the White Days (13th, 14th, and 15th of every Hijri month). Is it permissible for someone who habitually fasts the White Days to fast the Days of Tashriq? I hope Your Eminence would give me a written Fatwa (legal opinion issued by a qualified Muslim scholar) which I can distribute among those who ask about this matter.

A: It is forbidden by Shari`ah (Islamic law) to observe voluntary Sawm on the Days of Tashriq, whether or not one is a pilgrim. As for non-pilgrims, Muslim related from Nubayshah Al-Hudhaly that he said: The Messenger of Allah (peace be upon him) said: ﴾The Days of Tashriq are days for eating, drinking and making remembrance of Allah (may He be Glorified and Exalted).﴿ Also, Abu Dawud related in his Sunan (Hadith compilations classified by jurisprudential themes) from `Amr Ibn Al-`As (may Allah be pleased with him) that he said: ﴾These are the days on which the Messenger of Allah (peace be upon him) has ordered us to break Sawm and forbade us from observing Sawm.﴿ Malik said in Al-Muwatta': These are the Days of Tashriq.

Moreover, Abu Murrah, the freed slave of Umm Hany, narrated that: ﴾He went with `Abdullah ibn `Amr to the latter's father `Amr ibn Al-`As. The latter pushed the food nearer to them and said: 'Eat.' His son said: 'I am observing Sawm.' `Amr then said: 'Eat, for these are the days on which the Messenger of Allah (peace be upon him) ordered us not to observe Sawm and forbade us from observing Sawm.﴿ A Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) and Qarin (pilgrim combining Hajj and `Umrah without a break in between), who cannot find a Hady (sacrificial animal offered by pilgrims) to slaughter, is to observe Sawm on these days due to the Hadith related by Al-Bukhari (may Allah be merciful to him) from Ibn 'Umar and `Aishah (may Allah be pleased with them both) who said: ﴾No one was permitted to observe Sawm on the Days of Tashriq except for one who cannot find (or afford) Hady.﴿

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The fourth question of Fatwa no. 16374

Q 4: What is the ruling on someone who believes that Sawm (Fast) of the six days of Shawwal must be observed starting from the second day of the month, especially for the elderly?

A: One can observe Sawm of the six days of Shawwal throughout the entire month; whether at its beginning, middle, or end and whether consecutively or separately. This is based on the following Hadith in which the Prophet (peace be upon him) said: (Anyone who observes Sawm of Ramadan and then follows it with six days (of Sawm) in Shawwal...) The words of the Prophet (peace be upon him) are general, denoting the permissibility of observing Sawm on any day of the month. And Allah knows best!

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The second question of Fatwa no. 16730

Q 2: Should we slaughter animals after fasting the six days of Shawwal or celebrate `Eid (Festival)? I heard from some people that it is obligatory to offer slaughtered animals.

A: It is Mustahab (desirable) to observe Sawm (Fast) for six days during Shawwal and it is not prescribed to slaughter animals or do any such thing after these days.

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The fifth question of Fatwa no. 17705

Q 5: What is the ruling on a woman who observed Sawm (Fast) for the six days of Shawwal when she had not yet made up for her missed days of Sawm during Ramadan?

A: It is a priority to make up for the missed days of Sawm of Ramadan before fasting the six days from Shawwal, because a Faridah (obligatory act) takes precedence over a Nafilah (supererogatory act). Hence, it was preferable for the woman mentioned in the question not to do so, and she must make up for her missed days of Ramadan.

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The first question of Fatwa no. 18020

Q 1: We know that there is a great reward for observing Sawm (Fast) on six days during Shawwal. A woman broke her Sawm during Ramadan for six days for a Shar`y (Islamically lawful) reason, and she wants to make up for them during Shawwal. Is it permissible for her to combine the two intentions, that is, the intention of observing compensatory Sawm for the days she missed during Ramadan and the intention of observing the six-day supererogatory Sawm of Shawwal? In other words, is it permissible for her to observe Sawm for only six days during Shawwal with the intention of being compensatory Sawm and at the same time seeking the reward of observing Sawm for the six days of Shawwal? Is it permissible to combine the intention for the two Sawm like Qiran Hajj (combining Hajj and `Umrah without a break in between)?

A: Observing compensatory Sawm for six days during Shawwal is not counted as the six-day supererogatory Sawm of Shawwal. This is because one should not begin observing the six-day supererogatory Sawm of Shawwal unless one has already made up for the days they missed during Ramadan. This is based on the following Hadith in which the Prophet (peace be upon him) said: ﴾Anyone who observes Sawm of Ramadan and then follows it with six days (of Sawm) in Shawwal, it would be as if they had fasted permanently.﴿ Accordingly, it is obligatory for a person who still has some missed days of Sawm from Ramadan to start compensatory Sawm before observing the six-day supererogatory Sawm of Shawwal.

It is permissible to combine the intention for performing `Umrah and Hajj at the same time, since the rites of `Umrah are part of Hajj which is more inclusive than `Umrah. The Prophet (peace be upon him) said: ﴾The (rites of) `Umrah will remain part of Hajj

until the day of Resurrection.﴿

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Fatwa no. 14562

Q: It is known that the Day of `Arafah (9th of Dhul-Hijjah) coincided with a Friday. We observed Sawm (Fast) on that day based on the Hadith in which the Prophet (peace be upon him) said:** (Observing Sawm on the Day of `Arafah expiates for the previous year and the coming one.) **(Related by Muslim) The Imam (the one who leads congregational Prayer) of our Masjid (mosque) told us that it is not permissible to observe Sawm on a Friday unless one observes Sawm a day before or after it. Therefore, most of us broke our Sawm, while the others continued their Sawm even though they were confused. Please note that our Sawm was in reverence for the Day of `Arafah, seeking its reward, and not out of preference for Friday. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah benefit you. Who is right: the Imam of our Masjid and those who broke their Sawm on that day, or those who continued their Sawm? What should we do if the Day of `Arafah or `Ashura' (10th of Muharram) coincides with a Friday?

A: It was authentically reported that the Prophet (peace be upon him) forbade singling out Friday for observing Sawm and he ordered that one is to observe Sawm one day before or after it. However, if the Day of `Arafah or `Ashura' coincides with a Friday, it is permissible to observe Sawm on it due to the significance of the day. Imam Muslim related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Do not single out the night of Friday (i.e. Thursday night, as in the Hijri calendar the night precedes the day) for observing Qiyam (standing for optional Prayer at night) and do not single out its daytime

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for observing Sawm except if it coincides with a day one normally fasts.) About the virtue of observing Sawm on these days (i.e., the Day of `Arafah and `Ashura'), it has been mentioned that they expatiate for a past year, while observing Sawm on the Day of `Arafah expatiates for the coming year as well. Therefore, a person is to observe Sawm during these two days for this reason and this is permissible. It was related in the Sahih (authentic) Book of Hadith of Imam Muslim on the authority of Abu Qatadah that the Prophet (peace be upon him) said: (I seek a favor from Allah that observing Sawm on the Day of `Arafah will expiate for the year preceding it and the one after it.) About observing Sawm on the Day of `Ashura', he (peace be upon him) said: (I seek a favor from Allah that it may expiate for the year preceding it.)

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Fatwa no. 20247

Q: Kindly find an attached book titled "Min Akhta'ina Fi Al-`Ashr" (Some of Our Mistakes on the First Ten Days of Dhul-Hijjah) by Muhammad Al-Ghufayly! We would like you to read it and review the included Fatwa to see whether it is correct? On page no. 13, paragraph no. 5, it states, "Most people's observation of Sawm (Fast) of the whole ten days is a mistake..." Consequently, most of the people of Al-Rass abandoned Sawm of the first ten days of Dhul-Hijjah, because of this book and this Fatwa. For decades, people used to observe Sawm of such days believing this act to be Sunnah (supererogatory act of worship following the example of the Prophet). However, after reading this book, they have been disapproving of those who observe Sawm of these days. I ask Your Eminence to issue a Fatwa (legal opinion issued by qualified Muslim scholar) on this regard and clarify it in

local newspapers, so that Al-Haqq (the Truth) will become evident before the public.

A: Sawm of the first nine days of Dhul-Hijjah is not a mistake as is claimed by some people. Rather, according to the Jumhur (majority of scholars) of scholars it is Sunnah. Shaykh `Abdul-Rahman ibn Qasim said in his commentary on Al-Zad book, "Sawm of the first nine days of Dhul-Hijjah is (an act of Sunnah, based on) the opinion of the Jumhur of scholars. In Al-Insaf book, it is stated that there is no difference in this regard." It is included in the general meaning of the Hadith in which the Prophet (peace be upon him) stated: ﴾There are no days in which good deeds are more beloved to Allah than during these ten days.﴿ (Related by Al-Bukhari, Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes], and others). Musaddad narrated that Abu `Awanah narrated on the authority of Al-Hurr ibn Al-Sabah who narrated on the authority of Hunaydah ibn Khalid on the authority of his wife on the authority of a wife of the Prophet (peace be upon him) who said: ﴾The Messenger of Allah (peace be upon him) used to fast the first nine days of Dhul-Hijjah, Day of `Ashura' (10th of Muharram) and three days of every month - that is, the first Monday (of the month) and Thursday.﴿ (Related by Abu Dawud. It is also stated in Al-Muntaqa that it is related by Ahmad and Al-Nasa'y). Al-Shawkany said in his book Nayl Al-Awtar: "We previously mentioned Hadiths in 'Kitab Al-`Eidayn (Book of the Two `Eids)' indicating the virtue of performing good deeds on the first ten days of Dhul-Hijjah in general. Sawm is included among these deeds. The opinion of those who claim that the term Tis` (nine) (that is mentioned in the Hadith) of Dhul-Hijjah refers to the ninth day of Dhul-Hijjah is an untenable interpretation and an evident mistake due to the difference between the nine and the ninth."

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The first question of Fatwa no. 17635

Q 1: What is the story of and truth regarding Day of `Ashura' (10th of Muharram)?

A 1: When the Prophet (peace be upon him) arrived in Madinah after his Hijrah (the Prophet's migration to Madinah), he found the Jews observing Sawm (Fast) of the Day of `Ashura'. When the Prophet (peace be upon him) asked them about such Sawm, they said, "This is a day where Allah saved Musa (Moses, peace be upon him) and his people and drowned Fir`awn (Pharaoh) and his people. Consequently, Musa observed its Sawm giving thanks to Allah. So, we observe Sawm during it." The Prophet (peace be upon him) then said: ("We have more right to Musa (Moses peace be upon him) than you," so he fasted on `Ashura' and ordered us to fast on it.)

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The second question of Fatwa no. 18547

Q 2: Should the ninth and tenth or the tenth and eleventh of Muharram or all these three days be fasted upon the occasion of `Ashura' (10th of Muharram)?

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A 2: Sawm (Fast) of Day of `Ashura' is a stressed Sunnah. It is best to observe Sawm on the previous or the following day after it according to the guidance of the Prophet (peace be upon him) in order not to coincide with the practice of the Jews. If Sawm is observed on the three days, this would be more perfect, according to Ibn Al-Qayyim's Zad Al-Ma`ad.

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Fatwa no. 20746

Q: It is narrated in a Hadith that (When the Prophet (peace be upon him) came to Madinah, he found **the Jews** observing Sawm (Fast) on `Ashura' (10th of Muharram). So, he observed Sawm during it and ordered that Sawm should be observed in it.) **How can this be reconciled with his order to act differently from the way of People of the Book in many matters?**

A: Upon arriving in Madinah, the Prophet (peace be upon him) used to act like the People of the Book in matters where there was no revelation. Then, Allah legislated for him to act differently from the way of the People of the Book. Consequently, the Prophet ordered the Ummah (community based on one creed) to do so. One of these practices was the Sawm of the Day of `Ashura'. It was authentically reported that the Prophet (peace be upon him) stated: (If I live till next year I will fast the ninth,) i.e. along with the tenth day. The Prophet (peace be upon him) stated: (Be different from the Jews; fast a day before or after it.)

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Fatwa no. 14331

Q: Is it permissible to observe Sawm (Fast) of the White Days (13th, 14th, and 15th of every Hijri month) on days other than their fixed days during the same month?

A: The voluntary Sawm of three days in every month is one of the best acts of `Ibadah (worship). The Prophet (peace be upon him) advised Abu Hurayrah and Abu Dhar (may Allah be pleased with them) to do so. He said to Abu Dhar: ﴾If you want to observe Sawm on three days in the (Hijri) month then let it be on the thirteenth, fourteenth and fifteenth.﴿ (Related by an-Nasa'i and at-Tirmidhi) At-Tirmidhi ranked the Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). These are the white days. However, if the person observes Sawm on three days at the beginning, end, or middle of the month, it is valid to do so.

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The second question of Fatwa no. 14167

Q 2: I heard knowledge seekers saying that it is not valid to combine

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observe Sawm (Fast) on Monday and Thursday and the White Days (13th, 14th, and 15th of every Hijri month). Rather, one should observe Sawm of either one of them. Is this correct? If so, why?

A 2: What you heard regarding the invalidity of combining the Sawm of Monday and Thursday and the White Days is incorrect. It is Mustahab (desirable) to observe Sawm of these days because there are proofs urging the observation of their Sawm.

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The first question of Fatwa no. 14241

Q 1: I like to observe Sawm (Fast) on Mondays and Thursdays because our deeds are presented to Allah (Glorified be He) on these two days. The Prophet (peace be upon him) stated: (These (Monday and Thursday) are two days on which people's deeds are presented to the Lord of the Worlds, and I want my deeds to be presented when I am observing Sawm.) **Is it permissible to observe Sawm of Monday and Thursday of every month? In summer, it is too hot for me to observe Sawm of these two days every week. Should I observe Sawm on them every week in winter? Please advise; may Allah reward you with the best.**

A 1: When the Prophet (peace be upon him) performed any deed, he would do so consistently. However, if there is hardship in observing Sawm on these days, it is permissible for you not to observe their Sawm

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during summer and to observe their Sawm in winter because observing Sawm on Monday and Thursday is Nafilah (supererogatory) and not Wajib (obligatory). Whoever observes Sawm during this time will be rewarded. However, there is no sin upon the one who does not.

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The first question of Fatwa no. 17600

Q 1: I am a young man and I used to observe Sawm (Fast) similar to the Sawm of Dawud (David, peace be upon him). However, someone told me that if the day to observe Sawm falls on a Saturday or Friday, it should not be observed without a day before or after. He said that this is the opinion of Shaykh Al-Albani (may Allah have mercy on him). I have continued observing Sawm although I am still confused. Please advise me on the ruling of observing Sawm on Saturday or Friday without observing the Sawm of a day before or after or if it happens to coincide with the Day of `Arafah (9th of Dhul-Hijjah) or the Day of `Ashura' (10th of Muharram)?

A 1: It is permissible for one who observes the Sawm of Dawud (peace be upon him) to observe Sawm on Friday or Saturday alone without a day before or after. This ruling also applies to the Day of `Arafah and `Ashura'. It should be known that the Hadith which states that Sawm on Saturday is forbidden except in case of obligatory Sawm is not Sahih (authentic).

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Fatwa no. 17238

Q: I was circumcised twenty-three years ago. There was a belief when I ignored Shari`ah (Islamic law) rulings that a man should not observe Sawm (Fast) until he is circumcised and that a girl should not observe Sawm until she have menses. During that period, Ramadan came once when I was more than fifteen years. However, I had been circumcised and was still recovering from the surgery so I could not observe Sawm the entire Ramadan. I should mention that I did not observe Sawm of Ramadan before that time. Your Eminence Shaykh, have I to make up for the previous missed days of Sawm or feed the poor? It should be known that I was ignorant of Shari`ah rulings

A: If the case is as you mentioned that you had reached the age of fifteen and had not observed Sawm because of the prevalent ignorance of Shari`ah rulings thinking that a man should not observe Sawm until he is circumcised and that after your circumcision you were recovering from surgery and did not complete the Sawm of Ramadan, it is Wajib (obligatory) on you to make up for the missed days in Ramadan after reached puberty. If you do not know the exact number of these days, you should base their number on the most likely estimation. Ignorance is not an excuse for the one who lives in an Islamic country. Since you delayed the making up for breaking Sawm of these days until you the following Ramadan, you should make up for them in addition to feeding a Miskin (needy) for each

missed day. The amount of food to be given is approximately one kilo and half of the staple food of the country.

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Laylat-ul-Qadr

The first question of Fatwa no. 18376

Q 1: Can Laylat-ul-Qadr (the Night of Decree) be seen in a dream or while one is awake? Is it special or general? What are its signs? I heard that following Laylat-ul-Qadr, the sun on the next day will be red and the sky will be cloudy. If this occurs, this means that its blessings embraced both worshippers and Kafirs (disbelievers).

A 1: It is stated in the Sahih (authentic) Hadiths of the Prophet (peace be upon him) that the sun on the next morning of Laylat-ul-Qadr will have no rays. It is also stated that Laylat-ul-Qadr was shown to the Prophet (peace be upon him) in a vision and then was caused to forget (by Allah).

Scholars differed on specifying its exact night. According to the correct opinion maintained by scholars, its timing remains unknown. Allah (Glorified and Exalted be He) made it unknown for worshippers to do their best in performing acts of `Ibadah (worship) hoping they will coincide with it. It should be sought in the last ten days of Ramadan, most likely during the odd nights. The Prophet (peace be upon him) stated: (Seek it in the last ten nights of Ramadan; seek it in the last nine, seven, five, three or last night.)

With regard to a Muslim's seeing it, it may be shown to a Muslim in a dream. It is narrated in the Sahih that `Abdullah ibn `Umar (may Allah be pleased with them both) said that some of the Sahabah (Companions of the Prophet) were shown in their dreams that Laylat-ul-Qadr was in the last seven nights of Ramadan. Allah's Messenger (peace be upon him) stated: (It seems that all your dreams agree that (Laylat-ul-Qadr) is in the last seven nights.

Whoever wants to seek it (Laylat-ul-Qadr) should do so in the last seven (nights of Ramadan).)

However, if it is shown to the Muslim in a dream, they should not act according to such a dream because it may be from the devil. Legislation and rulings of Shari`ah (Islamic law) are not based on dreams or Ru'yas (true dreams). The Prophet (peace be upon him) held that opinion about the Ru'ya of the Sahabah because they had the same dream.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21787

Q 1: Is it one of the signs of Laylat-ul-Qadr (the Night of Decree) to that only the righteous see a light coming from the sky? It is attributed to some righteous people that they saw this light and this sign is widely common among people. I know some righteous people (although none can verify this but Allah) who saw this sign. What is the veracity of this sign? Does it have a basis in Allah's Purified Shar` (Law)?

A 1: We do not know a basis in Allah's Purified Shar` that indicates that this is

one of the signs of Laylat-ul-Qadr.

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I`tikaf

Fatwa no. 16526

Q: We often hear people say that it is impermissible to observe I`tikaf (seclusion for worship in a Masjid) in any Masjid (mosque) other than the three Masjids: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). They support their opinion with the Hadith in which the Prophet (peace be upon him) stated: "No I`tikaf (should be observed) except in the three Masjids." They say that the Hadith is specific whereas the Ayah (Qur'anic verse) is general and that the specific should have precedence over the general. However, I heard that our honored Shaykh** `Abdul-`Aziz ibn Baz **had a different opinion. I would like you to inform me of his evidence hoping that Allah will open our hearts to accept the truth. May Allah reward you with the best!

A: I`tikaf is not limited to the three Masjids. Rather, the Jumhur (dominant majority of scholars) is of the opinion that it is Mashru` (Islamically permissible) to observe I`tikaf at any Masjid, preferably Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held). Muslims have been observing I`tikaf at every Masjid without specifying because Allah (Glorified and Exalted be He) says: ﴾And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques.﴿ With regard to the Hadith narrated by Hudhayfah (may Allah be pleased with him): "No I`tikaf (should be observed) except in the three Masjids" it is not Sahih (authentic).

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Fatwa no. 20048

Q: If the one observing I`tikaf (seclusion for worship in a Masjid) leaves the Masjid (mosque) for a certain reason, such as going home to wake his family up for Suhur (pre-dawn meal before the Fast) because there is no one at home to do so, does this violate the conditions of I`tikaf ?

A: Whoever enters I`tikaf should not go out unless there is a need to conduct his necessary requirements such as fetching food and drink if there is no one to do so; or to relieve oneself if there is no toilet annexed to the Masjid. He may leave the Masjid during the time of Suhur to wake up his family to prepare Suhur meal and to be ready for Fajr (Dawn) Prayer if they cannot wake up on their own or if there is no one else to do so because this act is one of the aspects of cooperation in doing good deeds and enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). Whatever is needed to perform a Wajib (obligatory) matter becomes itself a Wajib. However, such a person should not sit at home after waking his family up. He should return to his place of I`tikaf at the Masjid.

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Fatwa no. 18979

Q: We work at a shop that sells clothes. On the last ten days of Ramadan

we cannot observe I`tikaf (seclusion for worship in a Masjid) during the day because of work conditions. Is it valid to observe I`tikaf only at night and work during the day at the shop?

A: It is permissible to observe I`tikaf even for an hour at a Masjid (mosque) where congregational Salah (Prayer) is offered. It is valid to observe I`tikaf without observing Sawm (Fast) during the time of I`tikaf according to the most correct opinion maintained by scholars. `Abdullah ibn `Umar (may Allah be pleased with both of them) narrated on the authority of `Umar ibn Al-Khattab that the latter said, "O Allah's Messenger, I vowed in Jahiliyyah (pre-Islamic era of ignorance) to observe I`tikaf for a night at Al-Masjid Al-Haram (the Sacred Mosque in Makkah)." Consequently, the Prophet (peace be upon him) said to him: ﴿'Fulfill your vow.' Therefore, he performed I`tikaf for one night.﴾ (Related by Al-Bukhari and Muslim. This is the wording of Al-Bukhari vol. 2, p. 260 in Arabic version) Had Sawm been a condition for the validity of I`tikaf, the Prophet (peace be upon him) would not have approved the I`tikaf of just one night without its day. Hence, it is permissible for you to have the intention of observing I`tikaf only at a night without observing it on the day because of the reason you mentioned. In sha'a-Allah (if Allah wills), you will be rewarded according to your deed.

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All praise is due to Allah, the ninth volume of the second set of

Fatwas (legal opinions issued by a qualified Muslim scholar) of the Permanent Committee has been completed. It will be followed, In sha'a-Allah (if Allah wills), by

the tenth volume which will start with (Hajj)